Gurumat Siddhant

गुरुमत सिद्धांत

A Science of Spirituality Scripture for the Dawn of the Golden Era



Written by Param Sant Kirpal Singh (R)
Dedicated to Huzur Baba Sawan Singh (L)

Part III-A.

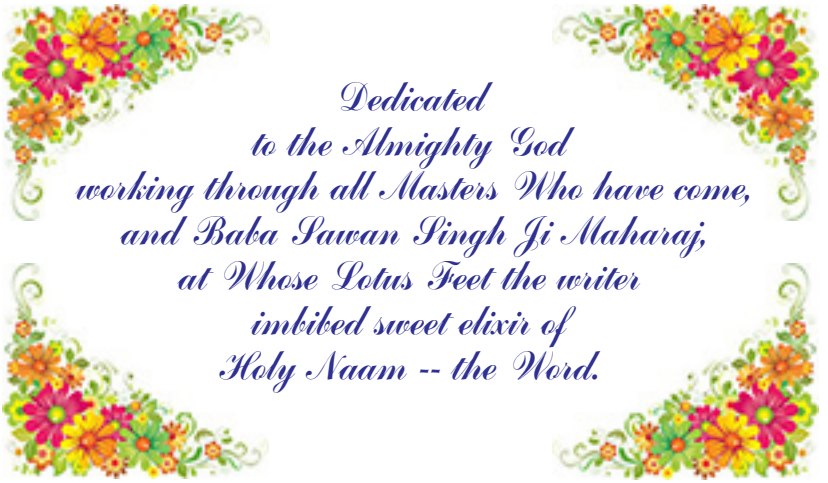
Gurumat Siddhant

(Principles of the Path of Perfect Masters – Sant-Mat or Surat-Shabd Yoga)

An abridged Translation from the Urdu Original:
'Shahrah Marfat'



Huzur Baba Sawan Singh Ji Maharaj &
Param Sant Kirpal Singh Ji Maharaj
at a Poetry recitation


Dedicated
to the Almighty God
working through all Masters Who have come,
and Baba Sawan Singh Ji Maharaj,
at Whose Lotus Feet the writer
imbibed sweet elixir of
Holy Naam -- the Word.

कहौं कहाँ लगि नाम बड़ाई।
रामु न सकहिं नाम गुन गाई।।

-- रामचरितमानस (बाल काण्ड 26:4)

How might I speak of the Greatness of Naam, the Name of the Lord?

Even Rama is unable to sing the praises of Naam.

— Ramacharitamanas

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THE SAINTS
(*Sadhu-Sants* साधु–संत)

Sants

In the 'Bhagavat', the divine Rishi Kapil Dev describes the characteristics of *Sant*s to his mother Devahuti:

तितिक्षवः करुणिका सुहृदः सर्वदेहिनाम्।
अजातशत्रवः शान्ताः साधवः साधुभूषणाः।।
मय्यनन्येन भवेन भक्तिं कुर्वन्ति ये दृढाम्।
मत्कृते त्यक्तकर्माणस्त्यक्तस्वजनबान्धवाः।।
मदाश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च।
तपन्ति विविधास्तापा नैतान्मद्गत्तचेतसः।।
त एते साधवः साध्वि सर्वसङ्गविवर्जिताः।
सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते।।

-- श्रीमद्भागवतम् (3:25:21-24)

Whom poverty does not dismay, nor pleasures make happy; who are models of calmness and mercy, who are the selfless friends of all and regard none as their enemy; whose minds are marked with singleness of purpose; who accepting the Truth about God offer Me loving devotion, renounce the fruits of all their actions for My sake and turn away from their worldly relations; who having complete faith in Me, sing My praises, and have their minds fixed on Me. Such people are free from all worldly ties and do not run after sense pleasures. It is they who are worthy of My association.

The 'Gita' also gives the criterion for recognising the *Sant*s:

अद्वेष्टा सर्वभमूतानां मैत्रः करुण एव च।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी।।

सन्तुष्टः सततं योगी यतात्मा दृढ़निष्चयः।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः।।
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः।।
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः।।
यो न हृष्यिति न द्वेष्टि न शोचति न काङ्क्षति।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः।।
समः शत्रौ च मित्रे च तथा मानापमानयोः।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः।।
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित्।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः।।
ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः।।

-- श्रीमद्भगवद्गीता (12:13-20)

Those devotees are very dear to Me, who are free from malice toward all living beings, who are friendly, and compassionate. They are free from attachment to possessions and egotism, equipoised in happiness and distress, and ever-forgiving. They are ever-contented, steadily united with Me in devotion, self-controlled, firm in conviction, and dedicated to Me in mind and intellect.

Those who are not a source of annoyance to anyone and who in turn, are not agitated by anyone who are equal in pleasure and pain, and free from fear and anxiety, such devotees of Mine are very dear to Me.

Those who are indifferent to worldly gain, externally and internally pure, skillful, without cares, untroubled, and free from selfishness in all undertakings, such devotees of Mine are very dear to Me.

Those who neither rejoice in mundane pleasures nor despair in worldly sorrows, who neither lament for any loss nor hanker for any gain, who renounce both good and evil deeds, such persons who are full of devotion are very dear to Me.

Those, who are alike to friend and foe, equipoised in honour and dishonour, cold and heat, joy and sorrow, and are free from all

unfavourable association; those who take praise and reproach alike, who are given to silent contemplation, content with what comes their way, without attachment to the place of residence, whose intellect is firmly fixed in Me, and who are full of devotion to Me, such persons are very dear to Me.

Those who honour this nectar of wisdom declared here, have faith in Me, and are devoted and intent on Me as the supreme goal, they are exceedingly dear to Me.

In the 'Gita', Krishna also describes them as those who have crossed the triple Gunas:

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति।।
उदासीनवदासीनो गुणैर्यो न विचाल्यते।
गुणा वर्तन्त दत्येव योऽवतिष्ठति नेङ्गते।।
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चन।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुति।।
मानापमानयोस्तुल्यस्तुल्यो मित्राारिपक्षयोः।
सर्वारम्भ परित्यागी गुणातीतः स उच्यते।।

-- श्रीमद्भगवद्गीता (14:22-25)

O Arjuna, the persons who are transcendental to the three gunas, neither hate illumination (which is born of Sattva), nor activity (which is born of Rajas), nor even delusion (which is born of Tamas), when these are abundantly present, nor do they long for them when they are absent. They remain neutral to the modes of nature and are not disturbed by them. Knowing it is only the gunas that act, they stay established in the self, without wavering. Those who are alike in happiness and distress; who are established in the self; who look upon a clod, a stone and a piece of gold as of equal value; who remain the same amidst pleasant and unpleasant events; who are intelligent; who accept both blame and praise with equanimity; who remain the same in honour and dishonour; who treat both friend and foe alike; and who have abandoned all enterprises – they are said to have risen above the three Gunas.

In the 'Bhagavat', describing the attributes of those who have become one with the One Lord, their characteristics are described:

सर्वभूतेषु यः पश्येद् भगवद्भावमात्मनः।
भूतानि भगवत्यात्मन्येष भागवतोत्तमः।।
ईश्वरे तदधीनेषु बालिशेषु द्विषत्सु च।
प्रेममैत्रीकृपोपेक्षा यः करोति स मध्यमः।।
आर्चायामेव हरये पूजां यः श्रद्धयेहते।
न तद्भक्तेषु चान्येषु स भक्तः प्राकृतः स्मृतः।।
गृहीत्वापीन्द्रियैरर्थन् यो न द्वेष्टि न हृष्यति।
विष्णोर्मायामिदं पश्यन् स वै भागवतोत्तमः।।
देहेन्द्रियप्राणमनोधियां यो जन्माप्ययक्षुद्भयतर्षकृच्छ्रैः।
संसारधर्मैरविमुह्यमानः स्मृत्या हरेर्भागवतप्रधानः।।
न कामकर्मबीजानां यस्य चेतसि सम्भवः।
वासुदेवैकलिनयः स वै भगवतोत्तमः।।
न यस्य जन्मकर्मभ्यां न वर्णाश्रमजातिभिः।
सज्जतेऽस्मिन्नहंभावो देहे वै स हरेः प्रियः।।
न यस्य स्वः परः इति वित्तेष्यात्मनि वा मिदा।
सर्वभूतसमः शान्तः स वै भागवतोत्तमः।।
त्रिभुवनविभवहेतवेऽप्यकुण्ठस्मृतिरजितात्मसुरादिभिर्विमृग्यात्।
न चलति भगवत्पदारविन्दाल्लवनिमिषार्धमपि यः स वैष्णवाग्र्यः।।
भगवत उरुविक्रमाङ्घ्रिशाखानखमणिचन्द्रिकया निरस्ततापे।
हृदि कथमुपसीदतां पुनः स प्रभवति चन्द्र इवोदितेऽकतापः।।
विसृजति हृदयं न यस्य साक्षाद्धरिरवशाभिहितोऽप्यघौघनाशः।
प्रणयरशनया धृताङ्घ्रिपद्मः स भवति भागवतप्रधान उक्तः।।

-- श्रीमद्भागवतम् (11:2:45-55)

A person who is not attached in the egotistical sentiment of a bodily concept of life - in the sense of being of a good birth, of meritorious acts or a certain varnashrama वर्णाश्रम *status orientation, caste or race, is someone dear to the Lord.*

He who does not think in opposites in the sense of 'mine' and 'thine' about property and the body, someone who is equal and peaceful with all living beings, no doubt belongs to the best devotees.

He who neither is tempted by the opulence found in the three worlds, nor, not even for a moment, half a second or a split of a second, moves away from the lotus feet of the Supreme Lord

that are the refuge of the enlightened souls and others, he who - undisturbed in his remembrance - regards the Unconquerable One as his very soul, is a topmost Vaishnava वैष्णव.

Again: how can of the toes of the Supreme Lord's feet, the feet of all those great heroic acts, how can of the lunar light radiating from the jewel-like nails that takes away the pain in the hearts, there be any pain of importance with the ones who are of worship? Can the burning heat of the sun be of any effect when the moon has risen?

He never leaves the heart of the one whom one calls His foremost devotee, however accidentally that devotee directly might have called for Him [by means of His names], He who, bound by the ropes of love, destroys the sins regardless of their number.

The 'Bhagavat' sings the praise of the company of the *Sant*s:

रहूगणैतत्तपसा न याति न चेज्यया निर्वपणाद् गृहाद्वा।
न च्छन्दसा नैव जलग्निसूर्यैविना महत्पादरजोऽभिष कम्।।

-- श्रीमद्भागवतम् (5:12:12)

Dear King Rahugana, this cannot be realised by [just] doing penance, by deity worship or by putting an end to one's material activities, nor by one's household life, by celibacy and study or by self-restraint in relation to water, fire or the sun [alone]. This is not revealed unless one smears the Dust of the Lotus Feet of the great examples all over one's body!

Sadhus (or *Sadhs*)

Again, Kapil Rishi says to Uddhava:

कृपालुरकृतद्रोहस्तितिक्षुः सर्वदेहिनाम्।
सत्यसारोऽनवद्यात्मा समः सर्वोपकारकः।।
कामैरहतधीर्दान्तो मृदुः शुचिरकिञ्चनः।
अनीहो मितभुक् शान्तः स्थिरो मच्छरणो मुनिः।।
अप्रमत्तो गभीरात्मा धृतिमाञ्जितषड्गुणः।
अमानी मानदः कल्पो मैत्रः कारुणिकः कविः।।

-- श्रीमद्भागवतम् (11:11:29-31)

Who is merciful, who is the enemy of none; who is steadfast and true; who is pure of mind and regards all alike; who tries to do good to others; whose mind is rid of desires and cravings; who has control over his senses; who is tender-hearted and of noble and pure character; who is humble and devoid of desires; whose habits are under control; who has a serene and firm mind; who has surrendered himself to Me; who is constantly dwelling upon My transcendental attributes, who has no weaknesses; who is sober and contented, who has conquered hunger and thirst, sorrow and deception, life and death, and the other ills of life, etc.; who does not wish to be venerated by anybody but himself; who respects everybody; who fulfils his obligations and responsibilities; who is a friend of all; who is full of kindness and knowledge; such a person is verily a Sant.

These day, ignorance has increased so much that if we find a person with a shaven head or wearing a tress or wearing an ochre-coloured dress, we immediately assume him to be *Sadhu-Sant*. Similarly, a person with shaven head, wearing a long gown, we start calling such a wandering beggar a Faqir or Darvesh. Iranian poet Khwaja Hafiz has said,

न हर कि सर ब तगशद कलंदरी दानद।।
ना हर कि आईना साज़द सिकंदरी दानद।।

-- ख़्वाजा हाफ़िज़

Neither a person, by cutting his hair or shaving his head, can become a Qalandar (Darvesh of a high order), nor if we possess a looking-glass, can we become Sikandars (Emperors).

If that were to be the case, a person, finding a root of turmeric, would become a grocer. It is said that Alexander the Great had a looking-glass, in which, the state of the entire world would be displayed. Hafiz says that if one could possess such a glass, in order to be called an Emperor, one would still have to display the capability.

Gurbani calls *Sadhu-Sant* a *Sant* of the stature, who has transcended the creation of the triple *Guna*s, and reached the Fourth (*Turiya* तुरीय) State beyond it. Only a rare Discerner of *Shabd* (शब्द–पारखी), who is the beloved of *Akaal Purush* अकाल

पुरुष is benefitted by this state. *Sadhu* साधु, *Sant* संत and *Param Sant* परम संत are the three degrees, of which, '*Sadhu*' is the lowest, to be had by him when, he reaches the fourth region. When, in consonance with the *Satguru*'s direction, by ascending, he reaches *Satya Lok*, he is designated '*Sant*'. This is the initial stage of *Sach Khand*. Beyond *Satya Lok*, are the several stages of *Alakh*, *Agam* etc. which are replete with *Sat-Chit-Anand* सत्–चित्–आनन्द. When crossing these, he reaches the Pristine Abode (*Nij Ghar* निज घर), he is called '*Param Sant*'.

In Gurbani, all *Sant*s have been given an equal honour, as they alone possess the right to be the '*Satgurus* सत्गुरु'. The beloved masters below the grade of Sadhu are not completely entitled to give *Naamdan* नाम–दान. How can one who himself is trapped in the creation of the triple *Guna*s, take the disciple forward? If a *Sant* or *Param Sant* is present, one does not have to take a *Sadhu* grade Master. However, by the glory of good fortune, the *Darshan* of the *Sant*s, is to be had only by a rare deserving one. This is why, until the *Sant* is found, one should not sit idly in wait, because *Sadhu*s also possess the right to give *Naamdan*, themselves being discerners of Shabd. Taking instructions from them, one should meditate upon the Name (*Naam* नाम). The status of S*adhu* is not a mean one. The play of *Maya*, karma and all sinful perversions is limited to the creation of the triple *Guna*s, and not beyond it. Hence, when a greatly fortunate person attains the fourth stage, he then cannot fall below it. Ancient history tells us that the dancing nymphs, *Apsara*s अप्सराएँ were able to deceive the Rishis-Munis as they had not yet transcended the fourth stage. The *Sadhu* has transcended the limit of *Maya* (illusion) and *Kaal* (time). This is why, in Gurbani, his glory is akin to that of the *Sant*.

Sants and *Param Sant*s are the self-form of *Akaal Purush*. There is no distinction between the Lord and His self-form (see Part I-B, Ch. 9: *Satguru*). The *Sadhu* has also acquired proximity to the Lord and is free from the fear of degeneracy. This is why he should also be considered to be indistinct from the Lord.

Updesh उपदेश - Discourse.

करि संगति तू साध की अठसठि तीरथ नाउ।।
जीउ प्राण मनु तनु हरे साचा एहु सुआउ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 47)

Let the Sadh Sangat, the Company of the Holy, be your cleansing baths at the sixty-eight sacred shrines of pilgrimage. Your soul, breath of life, mind and body shall blossom forth in lush profusion; this is the true purpose of life.

आवहु संत मै गलि मेलाईऐ।। मेरे प्रीतम की मै कथा सुणाईऐ।।
हरि के संत मिलहु मनु देवा जो गुरबाणी मुखि चउदा जीउ।।

-- आदि ग्रन्थ (माझ म० 4, पृ० 95)

Come, O Sants, and lead me to my Lord's Embrace. Recite to me the Sermon of my Beloved. I dedicate my mind to those Sants of the Lord, who chant the Guru's Word (Bani) with their mouths.

कबीर साधू कउ मिलने जाईऐ साथि न लीजै कोइ।।
पाछै पाउ न दीजीऐ आगै होइ सु होइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर म० 1, पृ० 1370)

Kabir, go out to meet the holy man. Do not take anyone else with you. Do not turn back – keep on going. Whatever will be, will be.

कबीर काइआ कजली बनु भइआ मनु कुंचरु मय मंतु।।
अंकसु ग्यानु रतनु है खेवटु बिरला संतु।।

-- आदि ग्रन्थ (सलोक भगत कबीर म० 1, पृ० 1376)

Kabir, the body is a banana forest, and the mind is an intoxicated elephant. The jewel of spiritual wisdom is the prod, and the rare Sant is the rider.

कबीर साधू की संगति रहउ जउ की भूसी खाउ।।
होनहारु सो होइहै साकत संगि न जाउ।।

-- आदि ग्रन्थ (सलोक भगत कबीर म० 1, पृ० 1369)

Kabir, I will remain in the Sadh Sangat, the Company of the Holy, even if I have only coarse bread to eat. Whatever will be, will be. I will not associate with the faithless cynics.

Prarthna प्रार्थना - Prayer.

जिस नो तुमहि दिखाइओ दरसनु साधसंगति कै पाछै।।
करि किरपा धूरि देहु संतन की सुखु नानकु इहु बाछै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 207)

You reveal the Blessed Vision of Your Darshan, for the sake of the Sadh Sangat, the Company of the Holy. Grant Your Grace, and bless us with the Dust of the Feet of the Sants; Nanak yearns for this happiness.

जन नानक कउ इहु दानु देहु प्रभ पावउ संत रेन उरि धारी।।
स्रवनी कथा नैन दरसु पेखउ मसतकु गुर चरनारी।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 401)

Bless servant Nanak with this gift, O God, that he may obtain, and enshrine in his heart, the Dust of the Feet of the Sants. Hear the Lord's Sermon with your ears, and behold the Blessed Vision of His Darshan with your eyes; place your forehead upon the Guru's Feet.

सरनि सरनि सरनि प्रभ पावउ दीजै साधसंगति किरपानद।।
नानक पूरि रहिओ है सरब मै सगल गुणा बिधि जांनद।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1204)

O God, I seek Your Sanctuary, Your Sanctuary, Your Sanctuary; please mercifully bless me with Sadh Sangat, the Company of the Holy. O Nanak, the Lord is All-pervading everywhere, amongst all. He knows the qualities and the condition of all.

ऐसो दानु देहु जी संतहु जात जीउ बलिहारि।।
मान मोही पंच दोही उरझि निकटि बसिओ ताकी सरनि साधूआ दूत संगु निवारि।।

-- आदि ग्रन्थ (कानड़ा म० 5, पृ० 1307)

Give me that blessing, O dear Sants, for which my soul would be a sacrifice. Enticed by pride, entrapped and plundered by the five thieves, still, you live near them. I have come to the Sanctuary of the Holy, and I have been rescued from my association with those demons.

रामा हम दासन दास करीजै।।
जब लगि सासु होइ मन अंतरि साधू धूरि पिवीजै।।

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1326)

O Lord, please make me the slave of Your slaves. As long as there is breath deep within my mind, let me drink in the Dust of the Holy.

पतित पावन भगति बछल दीन किरपा धार।।
कर जोड़ि नानकु दानु मांगै साधसंगि उधार।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1223)

O Purifier of sinners, O Lover of Your devotees, please shower Your Mercy on Your meek servant. With palms pressed together, Nanak begs for this blessing: O Lord, please save me in the Sadh Sangat, the Company of the Holy.

Sadhu-Sants

जा महि सभि निधान सो हरि जपि मन मेरे गुरमुखि खोजि लहहु हरि रतना।।
जिन हरि धिआइआ तिन हरि पाइआ मेरा सुआमी तिन के चरण मलहु हरि दसना।।

-- आदि ग्रन्थ (गौड म० 4, पृ० 860)

Meditate upon the Lord, who contains all treasures, O my mind; as Gurumukh, search for the jewel, the Lord. Those who meditate upon the Lord, find the Lord, my Lord and Master; I wash the feet of those slaves of the Lord.

जो तुमरे गुन गावहि सुआमी हउ बलि बलि बलि तिनगे।।
भवन भवन पवित्र सभि कीए जह धूरि परी जन पगे।।

-- आदि ग्रन्थ (नट म० 4, पृ० 976)

Those who sing Your Glorious Praises, O my Lord and Master – I am a sacrifice, a sacrifice, a sacrifice to them. Those houses and homes are sanctified, upon which, the Dust of the Feet of the humble settles.

धीरउ देखि तुम्हारे रंगा।।
तुही सुआमी अंतरजामी तूही वसहि साध कै संगा।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 824)

I am reassured, gazing upon Your wondrous play. You are my Lord and Master, the Inner-knower, the Searcher of hearts; You dwell with the Holy Sants.

अगह अगह बेअंत सुआमी नह कीम कीम कीमाऐ।।
जन नानक तिन कै बलि बलि जाईऐ जिह घटि परगटीआऐ।।

-- आदि ग्रन्थ (भैरउ म० 5, पृ० 1139)

Unfathomable and Inaccessible, He is our Infinite Lord and Master; His Value is beyond valuation. Servant Nanak is a sacrifice, a sacrifice to those, within whose heart He is revealed.

Characteristics of *Sadhu-Sants.*

- *Sadhu-Sant*s and the Lord are one and the same.

संत जना की बहुतु बहु सोभा जिन उरि धारिओ हरि रसिक रसाक।।
हरि के संत मिले हरि मिलिआ जैसे गऊ देखि बछराक।।

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1295)

The glory of the saintly beings is absolutely great; they lovingly enshrine the Lord of Bliss and Delight within their hearts. Meeting with the Lord's Sants, I meet with the Lord, just as when the calf is seen – the cow is there as well.

राम संत महि भेदु किछु नाही एकु जनु कई महि लाख करोरी।।
जा कै हीऐ प्रगटु प्रभु होआ अनदिनु कीरतनु रसन रमोरी।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 208)

Between the Lord and His Sant, there is no difference at all. Among hundreds of thousands and millions, there is scarcely one humble being. Those whose hearts are illuminated by God, sing the Kirtan of His Praises night and day with their tongues.

नानक संत संत हरि एको जपि हरि हरि नामु सोहंदी।।
हरि राम राम मेरे बाबुला पिर मिलि धन वेल वधंदी।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 79)

O Nanak, the One Lord is the Saint of Saints. Chanting the Name of the Lord, Hari, Hari, the soul-bride is bountiful and beautiful. The Lord, Ram, Ram, is All-pervading, O my father. Meeting her Husband Lord, the soul-bride blossoms forth like the flourishing vine.

संता कउ मति कोई निंदहु संत रामु है एको।।
कहु कबीर मै सो गुरु पाइआ जा का नाउ बिबेको।।

-- आदि ग्रन्थ (सूही भगत कबीर, पृ० 793)

Let no one slander the Sants, because the Sants and the Lord are as one. Says Kabir, I have found that Guru, whose Name is Clear Understanding.

हरि के संत जना महि हरि हरि ते जन ऊतम जनक जनाक।।
तिन हरि हिरदै बासु बसानी छूटि गई मुसकी मुसकाक।।

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1295)

The Lord, Hari, Hari, is within the humble Sants of the Lord; they are exalted – they know, and they inspire others to know as well. The fragrance of the Lord permeates their hearts; they have abandoned the foul stench.

- The Name resides within the *Sadhu-Sant*s.

तेरे बचन अनूप अपार संतन आधार बाणी बीचारीऐ जीउ।।
सिमरत सास गिरास पूरन बिसुआस किउ मनहु बिसारीऐ जीउ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 80)

Your Word is Incomparable and Infinite. I contemplate Your Word (Bani), the Support of the Sants. I remember Him in meditation with every breath and morsel of food, with perfect faith. How could I forget Him from my mind?

भागठड़े हरि संत तुम्हारे जिन्ह घरि धनु हरि नामा।।
परवाणु गणी सेई इह आए सफल तिना के कामा।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 749)

Your Sants are very fortunate; their homes are filled with the wealth of the Lord's Name. Their birth is approved, and their actions are fruitful.

साधू साध साध जन नीके जिन अंतरि नामु धरीजै।।
परस निपरसु भए साधू जन जनु हरि भगवानु दिखीजै।।

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1324)

The Holy, saintly devotees are sublime and exalted. They enshrine Naam, the Name of the Lord, deep within. By the touch of the Holy and the humble servants of the Lord, the Lord God is seen.

हरि का संतु हरि की हरि मूरति जिसु हिरदै हरि नामु मुरारि।।
मसतकि भागु होवै जिसु लिखिआ सो गुरमति हिरदै हरि नामु सम्हारि।।

-- आदि ग्रन्थ (भैरउ म० 4, पृ० 1134)

The Lord's Sant is the embodiment of the Lord; within his heart is the Name of the Lord. One who has such destiny inscribed on his forehead, follows the Guru's Teachings, and contemplates the Name of the Lord within his heart.

हरि हरि संत जना की जीवनि।।
बिखै रस भोग अंमृत सुख सागर राम नाम रसु पीवनि।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1222)

The Lord, Hari, Hari, is the life of the humble Sants. Instead of enjoying corrupt pleasures, they drink in the Ambrosial Essence of the Name of the Lord, the Ocean of Peace.

- They worship the One Supreme Lord.

तूं आपे आपि वरतदा सभनी ही थाई।।
हरि तिसै धिआवहु संत जनहु जो लए छडाई।।

-- आदि ग्रन्थ (सिरीराग की वार म० 4, पृ० 83)

You Yourself are contained in all places. Meditate upon that Lord, O Sants; He shall rescue and save you.

संता टेक तुमारी सुआमी तूं संतन का सहाई।।
कहु नानक संत हरि राखे निंदक दीए रुड़ाई।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 381)

The Sants have Your Support, O Lord and Master; You are the Sants' Help and Support. Says Nanak, the Sants are saved by the Lord; the slanderers are drowned in the deep.

हरि राम बोलहु हरि साधू हरि के जन साधू जगदीसु जपहु मनि बचनि करमि हरि हरि आराधू हरि के जन साधू।।
हरि राम बोलि हरि राम बोलि सभि पाप गवाधू।।

-- आदि ग्रन्थ (सारंग म० 4, पृ० 1201)

Chant the Name of the Lord, O Holy Sants of the Lord; meditate upon the Lord of the Universe, O Holy people of the Lord. Meditate in thought, word and deed upon the Lord, Hari, Hari. Worship and adore the Lord, O Holy people of the Lord. Chant the Name of the Lord, chant the Name of the Lord. It shall rid you of all your sins.

जिउ मीना जल सिउ उरझानो राम नाम संगि लीवनि।।
नानक संत चात्रिक की निआई हरि बूंद पान सुख थीवनि।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1222)

As the fish are immersed in water, they are absorbed in the Lord's Name. O Nanak, the Sants are like the rainbirds; they are comforted, drinking in the drops of the Lord's Name.

तेरे जन धिआवहि इक मनि इक चिति ते साधू सुख पावहि जपि हरि हरि नामु निधान।।
उसतति करहि प्रभ तेरीआ मिलि साधू साध जना गुर सतिगुरू भगवान।।

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1298)

Your humble servants focus their consciousness and meditate upon You with one-pointed mind; those Holy beings find peace, chanting the Name of the Lord, Hari, Hari, the Treasure of Bliss. They sing Your Praises, God, meeting with the Holy, the Holy people, and the Guru, the True Guru, O Lord God.

- They are irresolute, stable and indestructible.

निसि बासुर नखिअत्र बिनासी रवि ससीअर बेनाधा।।
गिरि बसुधा जल पवन जाइगो इकि साध बचन अटलाधा।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1204)

Night and day, and the stars in the sky shall vanish. The sun and the moon shall vanish. The mountains, the earth, the water and the air shall pass away. Only the Word of the Holy Sant shall endure.

नामु रहिओ साधू रहिओ रहिओ गुरु गोबिंदु।।
कहु नानक इह जगत मै किन जपिओ गुर मंतु।।

-- आदि ग्रन्थ (सलोक म० 8, पृ० 1428)

The Name remains; the Holy Sants remain; the Guru, the Lord of the Universe, remains. Says Nanak, how rare are those, who chant the Guru's Mantra in this world.

सति परमेसरु सति साध जन निहचलु हरि का नाउ।।
भगति भावनी पारब्रहम की अबिनासी गुण गाउ।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1221)

The Supreme Lord God is True, and True are the Holy Sants; the Name of the Lord is steady and stable. So worship the Imperishable, Supreme Lord God with love, and sing His Glorious Praises.

- Their recognition and company can be had through *Sewa, Satsang* and *Satguru*.

जपु तपु संजमु धरमु न कमाइआ।। सेवा साध न जानिआ हरि राइआ।।
कहु नानक हम नीच करमा।। सरणि परे की राखहु सरमा।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 378)

I have not practiced meditation, penance, self-restraint or righteous living; I have not served the Holy Sants, and I do not know the Lord, my King. Says Nanak, my actions are vile and despicable O Lord, I seek Your Sanctuary – please, preserve my honour.

साधसंगि हरि कीरतनु गाईऐ।। इहु असथानु गुरू ते पाईऐ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 385)

In Sadh Sangat, the Company of the Holy, sing the Kirtan of the Lord's Praises. This place is found through the Guru.

गुर उपदेसि साध की संगति बिनसिओ सगल संतापु।।

मित्र सत्र पेखि समतु बीचारिओ सगल संभाखन जापु।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1217)

Through the Guru's Instruction, and the Sadh Sangat, the Company of the Holy, all sorrow and suffering is taken away. I look upon friend and enemy alike; all that I speak is the Lord's meditation.

संत जना मिलि मंगलु गाइआ दिनु रैनि आस तुम्हारी।।

सफलु दरसु भेटिआ गुरु पूरा नानक सद बलिहारी।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 778)

Meeting with the humble Sants, I sing the songs of joy; day and night, I place my hopes in You. Meeting with the humble Sants, I sing the songs of joy; day and night, I place my hopes in You.

- Where they reside, is a sacred place.

थानु सुहावा पवितु है जिथै संत सभा ।।

ढोई तिस ही नो मिलै जिनि पूरा गुरू लभा।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 44)

Embellished and immaculate is that place where the Sants gather together. He alone finds shelter, who has met the Perfect Guru.

जिथै बैसनि साध जन सो थानु सुहंदा।।

ओइ सेवनि समृथु आपणा बिनसै सभु मंदा।।

-- आदि ग्रन्थ (गउड़ी की वार म० 5, पृ० 319)

Beautiful is that place, where the Holy people dwell. They serve their All-powerful Lord, and they give up all their evil ways.

महा पवित्र साध का संगु।। जिसु भेटत लागै प्रभ रंगु।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 392)

The Sadh Sangat, the Company of the Holy, is so very pure and sacred. Meeting with them, love for God is embraced.

जो जो संगि मिले साधू कै ते ते पतित पुनीता।।

कहु नानक जा के वडभागा तिनि जनमु पदारथु जीता।।

-- आदि ग्रन्थ (सारंग म० 1, पृ० 1217)

Whoever meets with the Holy Sants – those sinners are sanctified. Says Nanak, those who have such high destiny, win this invaluable human life.

Fruits of the Company of *Sadhu-Sant*s.

- Benefit of complete knowledge is had.

नानक साधू संगि जागे गिआन रंगि।। वडभागे किरपा।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 380)

O Nanak, in the Sadh Sangat, the Company of the Holy, the love of divine knowledge is awakened; the Lord's Mercy is bestowed upon those who are blessed with such good destiny.

- Acquisition of Truth and the Name (*Naam*) from them.

पूरे गुर ते पाईऐ परगटु सभनी लोइ।।

साधसंगति कै घरि वसै एको सचा सोइ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 44)

Obtaining it from the Perfect Guru, he is honoured all over the world. In the Company of the Holy, the One True Lord comes to abide within the home of the self.

संत जनहु मिलि भाईहो सचा नामु समालि।।

तोसा बंधहु जीअ का ऐथै ओथै नालि।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 49)

Meet with the humble Sants, O Siblings of Destiny, and contemplate the True Name. For the journey of the soul, gather those supplies which will go with you here and hereafter.

मोहि निरगुण कउ प्रभि कीनी दइआ।।
साधसंगि नानक नामु लइआ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 183)

I am worthless, but God has been kind to me. In the Sadh Sangat, Nanak has taken to Naam, the Name of the Lord.

नानक नामु जपै सो जीवै।। साधसंगि हरि अंमृतु पीवै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 200)

O Nanak, he alone lives, who chants Naam, the Name of the Lord. In the Sadh Sangat, the Company of the Holy, drink deeply of the Lord's Ambrosial Nectar.

तनु संतन का धनु संतन का मनु संतन का कीआ।।
संत प्रसादि हरि नामु धिआइआ सरब कुसल तब थीआ।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 610)

My body belongs to the Saints, my wealth belongs to the Saints, and my mind belongs to the Saints. By the Grace of the Saints, I meditate on the Lord's Name, and then, all comforts come to me.

हरि का नामु जपीऐ साधसंगि।। हरि के नाम का पूरन रंगु।।

-- आदि ग्रन्थ (भैरउ म० 5, पृ० 1150)

Chant the Name of the Lord in the Sadh Sangat, the Company of the Holy. Perfect is the Love of the Lord's Name.

- Fulfillment of mental desires, joy of equipoise, peace, destruction of the fear of the Lord of Death, ego, *Maya* and sins through them.

संत प्रसादि मेरे पूर मनोरथ करि किरपा भेटे गुणतास।।
सांति सहज सूख मनि उपजिओ कोटि सूर नानक परगास।।

-- आदि ग्रन्थ (टोडी म० 5, पृ० 716)

By the Grace of the Sants, my desires have been fulfilled; in His Mercy, the Lord, the Treasure of Virtue, has met me. Peace and tranquillity, poise and pleasure, have welled up within my mind; millions of suns, O Nanak, illuminate me.

माइआ मोह भरमु भउ काटै संत सरणि जो आवै।।
जेहा मनोरथु करि आराधे सो संतन ते पावै।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 748)

Attachment to Maya, doubt and fear are eradicated, when one enters the Sanctuary of the Sants. Whatever wishes one harbours, are obtained from the Sants.

संत प्रसादि जपै हरि नाउ।। संत प्रसादि हरि कीरतनु गाउ।।
संत प्रसादि सगल दुख मिटे।। संत प्रसादि बंधन ते छुटे।।
संत क्रिपा ते मिटे मोह भरम।। साध रेण मजन सभि धरम।।

-- आदि ग्रन्थ (गउड़ी गुआरेरी म० 5, पृ० 183)

By the Grace of the Sants, one chants the Lord's Name. By the Grace of the Sants, one sings the Kirtan of the Lord's Praises. By the Grace of the Sants, all pains are erased. By the Grace of the Sants, one is released from bondage. By the kind Mercy of the Sants, emotional attachment and doubt are removed. Taking a bath in the Dust of the Feet of the Holy – this is true Dharmic faith.

कोटि अप्राधी संतसंगि उधरै जमु ता कै नेड़ि न आवै।।
जनम जनम का बिछुड़िआ होवै तिन्ह हरि सिउ आणि मिलावै।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 748)

Millions of sinners have been saved in the Sadh Sangat, the Company of the Holy; the Messenger of Death does not even approach them. Those who have been separated from the Lord, for countless incarnations, are reunited with the Lord again.

संत की धूरि मिटे अघ कोट।। संत प्रसादि जनम मरण ते छोट।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 188)

Millions of sins are wiped away by the Dust of the Feet of the Sants. By the Grace of the Sants, one is released from birth and death.

कामि क्रोधि अहंकारि माते विआपिआ संसारु।।
पउ संत सरणी लागु चरणी मिटै दूखु अंधारु।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 51)

The world is drunk, engrossed in sexual desire, anger and egotism. Seek the Sanctuary of the Sants, and fall at their feet; your suffering and darkness shall be removed.

- One who takes their Company, does not go to Hell.

नानक नामु नामु जपु जपिआ अंतरि बाहरि रंगि।।
गुरि पूरै उपदेसिआ नरकु नाहि साधसंगि।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 257)

O Nanak, one who chants Naam, and meditates on Naam with love inwardly and outwardly, receives the Teachings from the Perfect Guru; he joins the Sadh Sangat, the Company of the Holy, and does not fall into hell.

- The mind is purified in their company.

संत जना मिलु संगती गुरमुखि तीरथु होइ।।
अठसठि तीरथ मजना गुर दरसु परापति होइ।।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 597)

For the Gurumukh, meeting with the Society of the Sants is like making a pilgrimage to a sacred shrine. The benefit of bathing at the sixty-eight sacred shrines of pilgrimage is obtained by the Blessed Vision of the Guru's Darshan.

संत प्रसादि भए मन निरमल करि किरपा अपुने करि लीत।।
सिमरि सिमरि नानक सुखु पाइआ आदि जुगादि भगतन के मीत।।

-- आदि ग्रन्थ (टोडी म० 5, पृ० 716)

By the Grace of the Sants, my mind has become immaculate and pure. In His mercy, He has made me His own. Remembering, remembering Him in meditation, Nanak has found peace. From the very beginning, and throughout the ages, He is the friend of His devotees.

चरन कमल बसाइ हिरदै एक सिउ लिव लाउ।।
साधसंगति होहि निरमलु बहुड़ि जोनि न आउ।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1220)

Enshrine the Lord's Lotus Feet within your heart; let yourself be lovingly attuned to the One Lord. In the Sadh Sangat, the Company of the Holy, you shall become immaculate and pure; you shall not come to be reincarnated again.

- Self-knowledge is obtained.

संत हेति प्रभि त्रिभवण धारे।। आतमु चीनै सु ततु बीचारे।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 224)

For the sake of the Sants, God has established the three worlds. One who understands his own soul, contemplates the Essence of Reality.

- Nectarial rain, stable mind and blooming of the Heart-lotus.

जिस नो आइआ प्रेम रसु तिसै ही जरणे।।
बाणी उचरहि साध जन अमिउ चलहि झरणे।।

-- आदि ग्रन्थ (गउड़ी की वार म० 5, पृ० 320)

One who comes to savour the Lord's Love, experiences it. The Holy beings chant the Bani (Word), like nectar flowing from a spring.

मनूआ चलै चलै बहु बहु बिधि मिलि साधू वसगति करिआ।।
जिउं जल तंतु पसारिओ बधकि ग्रसि मीना वसगति खरिआ।।

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1294)

The mind roams and rambles all around in all directions. Meeting with the Holy, it is overpowered and brought under control, just as when the fisherman spreads his net over the water, he catches and overpowers the fish.

संत प्रसादि कमलु बिगसै गोबिंद भजउ पेखि नेरै।।
प्रभ क्रिपा ते संत पाए वारि वारि नानक उह बेरै।।

-- आदि ग्रन्थ (कानड़ा म० 5, पृ० 1301)

By the Grace of the Sants, the heart-lotus blossoms forth. Vibrate and meditate on the Lord of the Universe, and see Him near at hand. By the Grace of God, I have found the Sants. Over and over again, Nanak is a sacrifice to that moment,

- The attainment of the Fourth Stage beyond the triple *Gunas* is had.

त्रै गुण तिआगि दुरजन मीत समाने।। तुरीआ गुणु मिलि साध पछाने।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 370)

Renouncing the three qualities, I look upon friend and enemy alike. And then, the fourth state of bliss was revealed to me by the Holy One.

भइओ प्रसादु क्रिपा निधि ठाकुर संतसंगि पति पाई।।
कहु नानक त्रै गुण भ्रमु छूटा जउ प्रभ भए सहाई।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1000)

When our Lord and Master, the Ocean of Mercy, grants His Grace, one finds honour in the Society of the Sants. Says Nanak,

I am rid of the illusion of the three-phased Maya, when God becomes my help and support.

साधह मंत्रु मोरलो मनूआ।। ता ते गतु होए त्रै गुनीआ।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1206)

My mind is filled with the Mantra of the Holy Sants, and I have risen above the three qualities (Gunas).

- Merger in the Lord and the grace of the Lord.

मिलु मेरे पिआरे प्रान अधारे गुण साधसंगि मिलि गावए।।
नानक के सुआमी धारि अनुग्रहु मनि तनि अंकि समावए।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 80)

Please meet with me, O my Beloved. You are the Support of my breath of life. Joining the Sadh Sangat, the Company of the Holy, I sing Your Glorious Praises. O Lord and Master of Nanak, please grant Your Grace, and permeate my body, mind and being.

करि किरपा प्रभ अंतरजामी साधसंगि हरि पाईऐ।।
खोलि किवार दिखाले दरसनु पुनरपि जनमि न आईऐ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 383)

Show Your Mercy, O God, O Searcher of hearts, that in the Sadh Sangat, the Company of the Holy, I might obtain You, Lord. When You open Your Door, and reveal the Blessed Vision of Your Darshan, the mortal is not relegated to reincarnation again.

तुधु आवत मेरा मनु तनु हरिआ हरि जसु तुम संगि गावना।।
संत क्रिपा ते हिरदै वासै दूजा भाउ मिटावना।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1018)

With your coming, my soul and body are rejuvenated, and I sing with you the Lord's Praises. By the Grace of the Sant, the Lord dwells within the heart, and the love of duality is eradicated.

सतिगुरु संतु मिलै सांति पाईऐ किलविख दुख काटे सभि दूरि।
आतम जोति भई परफूलित पुरखु निरंजनु देखिआ हजूरिं।।

-- आदि ग्रन्थ (सारंग म० 4, पृ० 1198)

Meeting the saintly True Guru, I have found peace and tranquility. Sins and painful mistakes are totally erased and taken away. The Divine Light of the soul radiates forth, gazing upon the Presence of the Immaculate Lord God.

- Acquisition of the glory at the Supreme Abode, residence in the Original Home, Salvation of the lineage, Liberation and stature of the 'Living Dead'.

जीअ जंत जा के सभि कीने प्रभु ऊचा अगम अपारा।।
साधसंगि नानक नामु धिआइआ मुख ऊजल भए दरबारा।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 630)

God created all beings and creatures; He is lofty, inaccessible and infinite. In the Sadh Sangat, the Company of the Holy, Nanak meditates upon Naam, the Name of the Lord; his face is radiant in the Court of the Lord.

सिमरि सिमरि सुआमी प्रभु अपुना निकटि न आवै जाम।।
मुकति बैकुंठ साध की संगति जन पाइओ हरि का धाम।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 682)

Remembering, remembering God, his Lord and Master in meditation, the Messenger of Death does not approach him. Liberation and heaven are found in the Sadh Sangat, the Company of the Holy; his humble servant finds the Home of the Lord.

धरम राइ जब लेखा मागै किआ मुखु लै कै जाहिगा।।
कहतु कबीरु सुनहु रे संतहु साधसंगति तरि जांहिगा।।

-- आदि ग्रन्थ (मारू भगत जैदेव, पृ० 1106)

When the Righteous Judge of Dharma calls for your account, what face will you show Him then? Says Kabir, listen, O Sants: in the Sadh Sangat, the Company of the Holy, you shall be saved.

सचु खाणा सचु पैनणा सचु नामु अधारु।। गुरि पूरै मेलाइआ प्रभु देवणहारु।।
भागु पूरा तिन जागिआ जपिआ निरंकारु।।
साधू संगति लगिआ तरिआ संसारु।।
नानक सिफति सलाह करि प्रभ का जैकारु।।

-- आदि ग्रन्थ (सारंग की वार म० 5, पृ० 1251)

Let Truth be your food, and Truth your clothes, and take the Support of the True Name. Let Truth be your food, and Truth your clothes, and take the Support of the True Name. When perfect destiny is activated, the mortal meditates on the Formless Lord. Joining the Sadh Sangat, the Company of the Holy, you shall cross over the World-Ocean.

हरि का संतु सतगुरु सत पुरखा जो बोलै हरि हरि बानी।।
जो जो कहै सुणै सो मुकता हम तिस कै सद कुरबानी।।

-- आदि ग्रन्थ (धनासरी म० 4, पृ० 667)

The True Guru is the Lord's Sant, the True Being, who chants the Bani of the Lord, Hari, Hari. Whoever chants it, and listens to it, is liberated; I am forever a sacrifice to him.

असथित भए बसे सुख थाना बहुरि न कतहू धाइओ।।
संत प्रसादि तरे कुल लोगा नानक लिपत न माइओ।।

-- आदि ग्रन्थ (कानड़ा म० 5, पृ० 1299)

I have become steady and stable, and I dwell in the home of peace. I shall never again wander anywhere. By the Grace of the Sants, the people and all their generations are saved; O Nanak, they are not engrossed in Maya.

जनम मरन दुखु कटिआ हरि भेटिआ पुरखु सुजाणु।।
संत संगि सागरु तरे जन नानक सचा ताणु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 318)

The pains of birth and death are eradicated, upon meeting the All-knowing Lord, the Primal Being. In the Society of the Sants, he crosses over the world-ocean; O servant Nanak, he has the strength and support of the True Lord.

- Benefit of devotion, wisdom and meditation.

पतित पावन ठाकुर नामु तुमरा सुखदाई निरमल सीतलोही।।
गिआन धिआन नानक वडिआई संत तेरे सिउ गाल गलोही।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 207)

Your Name, O Lord and Master, is the Purifier of sinners, the Giver of peace, immaculate, cooling and soothing. O Nanak, spiritual wisdom, meditation and glorious greatness come from dialogue and discourse with Your Sants.

साधसंगति बिना भाउ नही ऊपजै भाव बिनु भगति नही होइ तेरी।।
कहै रविदासु इक बेनती हरि सिउ पैज राखहु राजा राम मेरी।।

-- आदि ग्रन्थ (धनासरी भगत रविदास, पृ० 694)

Without the Sadh Sangat, the Company of the Holy, love for the Lord does not well up; without this love, Your devotional worship cannot be performed. Ravidas offers this one prayer unto the Lord: please preserve and protect my honour, O Lord, my King.

साधू साध सरनि मिलि संगति जितु हरि रसु काढि कढीजै।।
परउपकार बोलहि बहु गुणीआ मुखि संत भगत हरि दीजै।।

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1326)

I have sought the Sanctuary of the Sadh Sangat, the Company of the Holy; I have found the Sublime Essence of the Lord. They do good deeds for others, and speak of the Lord's many Glorious Virtues; please bless me to meet these Sants, these devotees of the Lord.

राम नामु जपि दिनसु राति गुरमुखि हरि धनु जानु।।
सभि सुख हरि रस भोगणे संत सभा मिलि गिआनु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 21)

Chant the Name of the Lord day and night; become Gurumukh, and know the Wealth of the Lord. All comforts and peace, and the Essence of the Lord, are enjoyed by acquiring spiritual wisdom in the Society of the Sants.

- The Lord Himself becomes the benefactor.

निरगुन नीच अनाथ अपराधी ओट संतन की आही।।
बूडत मोह ग्र हि अंध कूप महि नानक लेहु निबाही।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 610)

I am worthless, lowly, without friends or support, and full of sins; I long for the Shelter of the Sants. I am drowning in the deep, dark pit of household attachments – please save me, Lord!

निरवैरै संगि वैरु रचाए पहुचि न सकै गवारै।।
कहु नानक संतन का राखा पारब्रहमु निरंकारै।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1205)

He bears vengeance against the Lord, who Himself is free of vengeance. The fool is not up to the task. Says Nanak, the saving grace of the Sants is the Formless, Supreme Lord God.

फिरंत जोनि अनेक जठरागनि नह सिमरंत मलीण बुध्यं।।
हे गोबिंद करत मइआ नानक पतित उधारण साध संगमह।।

-- आदि ग्रन्थ (सलोक सहसक्रिती म० 5, पृ० 1355)

The mortal passes through the fire of the womb of reincarnation countless times. He does not remember the Lord in meditation; his understanding is polluted. O Lord of the Universe, when You

grant Your Grace, even sinners are saved. Nanak dwells in the Sadh Sangat, the Company of the Holy.

- The human birth becomes fruitful.

साधसंगि मिलि हरि रसु पाइआ।।
कहु नानक सफल ओह काइआ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 374)

Joining the Sadh Sangat, the Company of the Holy, the Lord's sublime essence is obtained. Says Nanak, how fruitful is that body.

बंधन तोरि राम लिव लाई संतसंगि बनि आई।।
जनमु पदारथु भइओ पुनीता इछा सगल पुजाई।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1221)

Breaking my bonds, I have lovingly tuned in to the Lord, and now the Sants are pleased with me. This precious human life has been sanctified, and all my desires have been fulfilled.

जनम पदारथु जीतीऐ जपि हरि बैरागरु।।
सभि पवहु सरनि सतिगुरू की बिनसै दुख दागरु।।

-- आदि ग्रन्थ (कानड़ा की वार म० 4, पृ० 1318)

The treasure of this human life is won, meditating on the Lord of Detachment. Let everyone seek the Sanctuary of the True Guru; let the black spot of pain, the scar of suffering, be erased.

गोबिंद नामं नह सिमरंति अगिआनी जानंति असथिरं।।
दुरलभ देह उधरंत साध सरण नानक।। हरि हरि हरि हरि हरि हरे जपंति।।

-- आदि ग्रन्थ (सलोक सहसक्रिती म० 5, पृ० 1354)

The ignorant person does not meditate in remembrance on the Lord of the Universe; he thinks that this body is permanent. This precious body is saved and redeemed in the Sanctuary of the Holy, O Nanak, chanting the Name of the Lord, Hari, Hari, Hari, Hari, Hari, Hari.

- With the Lord's mercy, the congregation of *Sadhu-Sant*s is received by great fortune.

किरपा करे जिसु पारब्रहमु होवै साधू संगु।।
जउ जिउ ओहु वधाईऐ तिउ तिउ हरि सिउ रंगु।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 71)

The Supreme Lord showers His Mercy, and we find the Sadh Sangat, the Company of the Holy. The more time we spend there, the more we come to love the Lord.

करि किरपा भगतीं प्रगटाइआ।।
संतसंगि मिलि हरि हरि जपिआ बिनसे आलस रोगा जीउ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 108)

By His Grace, His devotees become famous and acclaimed. Joining the Society of the Sants, I chant the Name of the Lord, Hari, Hari; the disease of laziness has disappeared.

जीवत से परवाणु होए हरि कीरतनि जागे।।
साधसंगु जिन पाइआ सेई वडभागे।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 322)

Those who remain awake to the Kirtan of the Lord's Praises – their lives are approved. Those who attain the Sadh Sangat, the Company of the Holy, are very fortunate.

वडै भागि रतन जनमु पाइआ करहु क्रिपा किरपाला।।
साधसंगि नानकु गुण गावै सिमरै सदा गोपाला।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 611)

By great good fortune, I have obtained the Jewel of human life; have mercy on me, O Merciful Lord. In the Sadh Sangat, the Company of the Holy, Nanak sings the Glorious Praises of the Lord, and contemplates Him forever in meditation.

भइओ दइआलु क्रिपालु दुख हरता संतन सिउ बनि आई।।
सगल निधान घरै महि पाए कहु नानक जोति समाई।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1213)

The Destroyer of pain has become kind and compassionate to me, and I am in tune with the Sants. I have obtained all treasures within the home of my own heart; says Nanak, my light has merged into the Light.

जाइ बसहु वडभागणी सखीए संता संगि समाईऐ।।
तह दूख न भूख न रोगु बिआपै चरन कमल लिव लाईऐ।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 803)

Go, O my very fortunate companion: dwell in the Company of the Sants, and merge with the Lord. There, neither pain nor hunger nor disease will afflict you; enshrine love for the Lord's Lotus Feet.

जितनी सिृसटि तुमरी मेरे सुआमी सभ तितनी लोचै धूरि साधू की ताई।।
नानक लिलाटि होवै जिसु लिखिआ तिसु साधू धूरि दे हरि पारि लंघाई।।

-- आदि ग्रन्थ (मलार म० 5, पृ० 1263)

All the creatures of Your Universe, O my Lord and Master, long for the Dust of the Feet of the Holy. O Nanak, one who has such destiny inscribed on his forehead, is blessed with the Dust of the Feet of the Holy; the Lord carries him across.

- The Human Birth is provided only for the congregation of *Sadhu-Sant*s.

साधसंगि भइओ जनमु परापति।।
करि सेवा भजु हरि हरि गुरमति।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 176)

Through the Sadh Sangat, the Company of the Holy, you obtained this human life. Do sewa – selfless service; follow the Guru's Teachings, and let vibrate the Lord's Name, Hari, Hari.

- Flaws of not finding the congregation of *Sadhu-Sants*.

महा अभाग अभाग है जिन के तिन साधू धूरि न पीजै।।
तिना तिसना जलत जलत नही बूझहि डंडु धरम राइ का दीजै।।

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1325)

Those who have terrible luck and bad fortune, do not drink in the water which washes the Dust of the Feet of the Holy. The burning fire of their desires is not extinguished; they are beaten and punished by the Righteous Judge of Dharma.

कबीर संत मूए किआ रोईऐ जो अपुने ग्रिहि जाइ।।
रोवहु साकत बापुरे जु हाटै हाट बिकाइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1365)

Kabir, why cry at the death of a Sant? He is just going back to his Home. Cry for the wretched, faithless cynic, who is sold from store to store.

बैसनौ नामु करत खट करमा अंतरि लोभ जूठान।।
संत सभा की निंदा करते डूबे सभ अगिआन।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1202)

You call yourself a devotee of Vishnu and you practice the six rituals, but your inner being is polluted with greed. Those who slander the Society of the Sants, shall all be drowned in their ignorance.

कबीर जा घर साध न सेवीअहि हरि की सेवा नाहि।।
ते घर मरहट सारखे भूत बसहि तिन माहि।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1374)

Kabir, those houses, in which neither the Holy, nor the Lord are served – those houses are like cremation grounds; demons dwell within them.

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THE Authoritative ONES & ONE'S OWN GURU

(*Adhikari* अधिकारी) & (*Apna Guru* अपना गुरु)

Adhikari – The Authoritative Ones

Bestowal of Competence.

- Through the Lord's Will (*Hukam* हुक्म).

आपे रंगणि रंगिओनु सबदे लइओनु मिलाइ।।
सचा रंगु न उतरै जो सचि रते लिव लाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 37)

He Himself dyes us in the Colour of His Love; through His Word (Shabd), He unites us with Himself. This True Colour shall not fade away, for those who are attuned to His Love.

प्रभ सिमरत दूख बिनासी।।
भइओ क्रिपालु जीअ सुखदाता होई सगल खलासी।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1214)

Remembering God in meditation, pains are dispelled. When the Giver of peace to the soul becomes merciful, the mortal is totally redeemed.

- Only a rare *Gurumukh* gets to be the Competent One.

The cometence does not result from investigation, but from finding the *Sant* or *Satguru*.

घटि घटि वाजै किंगुरी अनदिनु सबदि सुभाइ।।
विरले कउ सोझी पई गुरमुखि मनु समझाइ।।
नानक नामु न वीसरै छूटै सबदु कमाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 62)

In each and every heart, the Music of the Lord's Flute vibrates, night and day, with sublime love for Shabd. Only those few, who become Gurumukh, understand this by instructing their minds. O Nanak, do not forget the Name. By practicing Shabd, you shall be saved.

हरि जन संत मिलहु मेरे भाई।। मेरा हरि प्रभु दसहु मै भुख लगाई।।
मेरी सरधा पूरि जगजीवन दाते मिलि हरि दरसनि मनु भीजै जीउ।।

-- आदि ग्रन्थ (माझ म० 4, पृ० 95)

O servants of the Lord, O Sants, O my Siblings of Destiny, let us join together! Show me the way to my Lord God – I am so hungry for Him! Please reward my faith, O Life of the World, O Great Giver. Obtaining the Blessed Vision of the Lord's Darshan, my mind is fulfilled.

- The *Satguru* is found through great fortune.

पूरै भागि सतगुरु मिलै जा भागै का उदउ होइ।।
अंतरहु दुखु भ्रमु कटीऐ सुखु परापति होइ।।
गुर कै भाणै जो चलै दुखु न पावै कोइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 31)

By perfect good fortune, one meets the True Guru, when one's destiny is awakened. Suffering and doubt are cut out from within, and peace is obtained. One who walks in harmony with the Guru's Will shall not suffer in pain.

वडभागी हरि संगति पावहि।। भागहीन भ्रमि चोटा खावहि।।
बिनु भागा सतसंगु न लभै बिनु संगति मैलु भरीजै जीउ।।
खोजत खोजत दरसन चाहे।। भाति भाति बन बन अवगाहे।।
निरगुणु सरगुणु हरि हरि मेरा कोई है जीउ आणि मिलावै जीउ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 95)

By great good fortune, the Lord's Congregation is found, while the unfortunate ones wander around in doubt, enduring painful beatings. Without good fortune, the Sat Sangat is not found; without this Sangat, people are stained with filth and pollution. I have searched and searched, seeking the Blessed Vision of His Darshan. I travelled through all sorts of woods and forests. My Lord, Hari, Hari, is both absolute and related, unmanifest and manifest; is there anyone who can come and unite me with Him?

- Through *Naam*.

मै आइ मिलहु जगजीवन पिआरे।। हरि हरि नामु दइआ मनि धारे।।
गुरमति नामु मीठा मनि भाइआ जन नानक नामि मनु भीजै जीउ।।

-- आदि ग्रन्थ (माझ म० 4, पृ० 95)

Come and meet me, O Life of the World, my Beloved. Please bless me with Your Mercy, and enshrine Your Name, Hari, Hari, within my mind. Through the Guru's Teachings, the Sweet Name has become pleasing to my mind. Servant Nanak's mind is drenched and delighted with the Name.

- Through accepting the Will (*Bhana* भाणा).

अवरु न कोऊ सूझै प्रभ बिनु कहु को किसु पहि जासी।।
जिउ जाणहु तिउ राखहु ठाकुर सभु किछु तुम ही पासी।।
हाथ देइ राखे प्रभि अपुने सद जीवन अबिनासी।।
कहु नानक मनि अनदु भइआ है काटी जम की फासी।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1214)

I know of none other than God; tell me, who else should I approach? As You know me, so do You keep me, O my Lord and Master. I have surrendered everything to You. God gave me His Hand and saved me; He has blessed me with Eternal Life. Says Nanak, my mind is in ecstasy; the noose of death has been cut away from my neck.

- Through faith and devotion.

राखु सरणि जगदीसुर पिआरे मोहि सरधा पूरि हरि गुसाई।।
जन नानक कै मनि अनदु होत है हरि दरसनु निमख दिखाई।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 370)

Keep me under Your Protection, O Beloved Master of the Universe; fulfil my faith, O Lord of the World. Servant Nanak's mind is filled with bliss, when he beholds the Blessed Vision of the Lord's Darshan, even for an instant.

एकु कुसलु मो कउ सतिगुरू बताइआ।।
हरि जो किछु करे सु हरि किआ भगता भाइआ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 176)

The True Guru has shown me that there is only one pleasure. Whatever the Lord does, is pleasing to the Lord's devotee.

साई सुहागणि जो प्रभ भाई।। तिस कै संगि मिलउ मेरी माई।।
दासनि दासी की पनिहारि।। उन्ह की रेणु बसै जीअ नालि।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 391)

She alone is the happy soul-bride, who is pleasing to God. In her company, I may meet Him, O my mother. I am the water-carrier of the slaves of His slaves. I treasure in my soul the Dust of their Feet.

पारखीआ वथु समालि लई गुर सोझी होई।।
नामु पदारथु अमुलु सा गुरमुखि पावै कोई।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 425)

The appraisers cherish the commodity of the Name; they obtain understanding from the Guru. The wealth of the Name is priceless; how few are the Gurumukhs, who obtain it.

निरगुण निरंकार अबिनासी अतुलो तुलिओ न जावत।।
कहु नानक अजरु जिनि जरिआ तिस ही कउ बनि आवत।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1205)

The Absolute, Formless, Eternally Unchanging, Immeasurable Lord cannot be measured. Says Nanak, whoever endures the unendurable – this state belongs to him alone.

विणु गाहक गुणु वेचीऐ तउ गुणु सहघो जाइ।।
गुण का गाहकु जे मिलै तउ गुणु लाख विकाइ।।।

-- आदि ग्रन्थ (मारू की वार म० 3, पृ० 1086)

If virtue is sold when there is no buyer, then it is sold very cheap. But if one meets a buyer of virtue, then virtue sells for hundreds of thousands.

लोकु अवगणा की बंन्है गंठड़ी गुण न विहाझै कोइ।।
गुण का गाहकु नानका विरला कोई होइ।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1092)

People tie up bundles of demerits; no one deals in virtue. Rare is that person, O Nanak, who purchases virtue.

राम पदारथु पाइ कै कबीरा गांठि न खोल्ह।।
नही पटणु नही पारखू नही गाहकु नही मोलु।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1365)

The Treasure of the Lord is obtained, O Kabir, but do not undo its knot. There is no market to sell it, no appraiser, no customer, and no price.

हीरा लालु अमोलकु है भारी बिनु गाहक मीका काखा।।
रतन गाहकु गुरु साधू देखिओ तब रतनु बिकानो लाखा।।

-- आदि ग्रन्थ (जैतसरी म० 4, पृ० 696)

A jewel or a diamond may be very valuable and heavy, but without a purchaser, it is worth only straw. When the Holy Guru, the Purchaser, saw this Jewel, He purchased it for hundreds of thousands of rupees.

Apna Guru – One's Own Guru

The '***Guru***' of the entire world is '*Shabd*', and the Soul (*Surat*) is its disciple (*Chela*).

सबदु गुरू सुरति धुनि चेला।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 943)

Shabd is the Guru, upon whom I lovingly focus my consciousness; I am its chelaa, the disciple.

The 'Guru-Power' is immanent everywhere. This Power listens to the prayer of a heart, which sincerely desires to meet the Lord. Being mere possessers of gross body, and that omnipotent Power being of a subtle nature, we are unable to take benefit from It. Either should that omnipotent Power take on a human vestiture and converse with us, or else, should we become as subtle as that Power in order to manifest It. To remove this difficulty, that omnipotent Power, out of mercy upon us, takes human form and work amongst us, as does the power of electricity runs all the machinery of the factory through a switch. Such a God-made-man is called '*Sant-Satguru*' or 'Perfect Master'. The body comprises the inert elements, which has to be discarded by one and all, after it has performed its function for a required period of time.

राणा राउ न को रहै रंगु न तुंगु फकीरु।।
वारी आपो आपणी कोइ न बंधै धीर।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 936)

Neither the kings nor the nobles will remain; neither the rich nor the poor will remain. When one's turn comes, no one can stay here.

Sant-Satgurus also, after taking up the body and completing their work, discard the body. Those, who come into contact with them, their lives are fruitful.

When such as *Sant-Satguru* gives the initiation of *Naam* (or Name or Word), He begins to reside within the disciple in a radiant form, and at all times renders requisite assistance. As and when the *Guru* and *Shishya* (disciple) go into the inner regions, both become the form of *Shabd* and merge into the Supreme Lord. Until this state is achieved, the support of the disciple is the *Guru*-in-the-body. The disciple considers Him to be his Proptector in both the worlds and support during sorrows and happiness. In several places, Gurbani has referred to the *Guru* entity as being 'one's own *Guru*', i.e., every disciple has an Own *Guru* in relation to his body, although that *Guru*-Power is perfectly fulfilled, and the disciple also is Its fragment.

The true disciple honours his *Guru*. He does not, in both the worlds, consider anyone to be comparable to Him and as long as the universe exists, he sings His praises. Maulana Rumi says,

मौलवी हरगिज़ न ख़ुद मौलाए–रूम,
ता गुलामे–शम्स तबरेज़ी न शुद।

-- मौलाना रूमी, किताब-उल-वैअत (पृ० 462)

Maulvi would not have become a Maulana, had he not become the slave of Shams-i-Tabriz.

One who possesses only a single Lord, single *Guru*, single husband, single wife can be forever happy. Brother-in law may be several, but the husband is husband alone. Hence, Gurbani recommends those, who sacrifice themselves to the *Guru* and remain under His protection, they are spared the doubt, and quaff at the Nectar.

अपुने गुर मिलि रहीऐ अंमृतु गहीऐ दुबिधा मारि निवारे।।
नानक कामणि हरि वरु पाइआ सगले दूख विसारे।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 244)

Abiding in the Company of our Guru, we grasp the Ambrosial Nectar; we conquer and cast out our sense of duality. O Nanak, the soul-bride attains her Husband-Lord, and forgets all her pains.

सतिगुर अपने कउ बलि जाई जिनि पैज रखी सारै संसारि।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 821)

I am a sacrifice to my True Guru, who has saved the honour of the whole world.

The unity of *Guru*, *Gurudev*, *Satguru*, *Poora Guru* (Perfect Master) with the Lord has already been discussed elsewhere. We may serve Our Own *Guru* by destroying ego, attachement and doubt and thereby controlling the mind and merge with that Omnipotent Power.

Fruits of doing *Guru*'s *Sewa* (Service).

- Transforms the human into a divine.

बलिहारी गुर आपणे दिउहाड़ी सद वार।।

जिनि माणस ते देवते कीए करत न लागी वार।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 462)

A hundred times a day, I am a sacrifice to my Guru; He made angels out of men, without any delay.

- Destroys ego, attachment, delusion, sins and perversions.

सतिगुरु सेवनि आपणा ते विरले संसारि।।

हउमै ममता मारि कै हरि राखिआ उर धारि।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 26)

Those, who serve the True Guru in this world, are very rare. Those, who keep the Lord enshrined in their hearts, subdue egotism and possessiveness.

ताप पाप बिनसे खिन भीतरि भए क्रिपाल गुसाई।।

सासि सासि पारब्रहमु अराधी अपुने सतिगुर कै बलि जाई।।

-- आदि ग्रन्थ (प्रभाती म० 5, पृ० 1338)

My sicknesses and sins were erased in an instant, when the Lord of the World became merciful. With each and every breath, I worship and adore the Supreme Lord God; I am a sacrifice to the True Guru.

- Removes the fear of *Kaal* and *Yama*.

सतिगुरु गहिर गभीरु है सुख सागरु अघखंडु।।
जिनि गुरु सेविआ आपणा जमदूत न लागै डंडु।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 50)

The True Guru is the Deep and Profound Ocean of Peace, the Destroyer of sin. For those who serve their Guru, there is no punishment at the hands of the Messenger of Death.

- Destroys sorrow and doubt.

अपुने गुर मिलि रहीऐ अंमृतु गहीऐ दुबिधा मारि निवारे।।
नानक कामणि हरि वरु पाइआ सगले दूख विसारे।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 244)

Abiding in the Company of our Guru, we grasp the Ambrosial Nectar; we conquer and cast out our sense of duality. O Nanak, the soul-bride attains her Husband-Lord, and forgets all her pains.

- Brings about happiness.

आगै सुखु गुरि दीआ।। पाछै कुसल खेम गुरि कीआ।।
सरब निधान सुख पाइआ।। गुरु अपुना रिदै धिआइआ।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 626)

The Guru has blessed me with peace here, and the Guru has arranged peace and pleasure for me hereafter. I have all treasures and comforts, meditating upon the Guru in my heart.

- One obtains the power to accept Lord's Will.

सतिगुरु सेवनि आपणा गुर सबदी वीचारि।।
सतिगुर का भाणा मंनि लैनि हरि नामु रखहि उर धारि।।
ऐथै ओथै मंनीअनि हरि नामि लगे वापारि।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1415)

Those who serve their True Guru, who contemplate the Guru's Word (Shabd), who honour and obey the Will of the True Guru, who keep the Lord's Name enshrined within their hearts, are honoured, here and hereafter; they are dedicated to the business of the Lord's Name.

- One obtains the Nectar.

अपुने गुर मिलि रहीऐ अंमृतु गहीऐ दुबिधा मारि निवारे।।
नानक कामणि हरि वरु पाइआ सगले दूख विसारे।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 244)

Abiding in the Company of our Guru, we grasp the Ambrosial Nectar; we conquer and cast out our sense of duality. O Nanak, the soul-bride attains her Husband Lord, and forgets all her pains.

- One remembers the Lord, day and night and the seeker's speech is laced with sweetness.

सेवी सतिगुरु आपणा हरि सिमरी दिन सभि रैण।।
आपु तिआगि सरणी पवां मुखि बोली मिठड़े वैण।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 136)

I serve my True Guru, and meditate upon Him all day and night. Renouncing selfishness and conceit, I seek His Sanctuary, and speak sweet words to Him.

- The mind comes under control and craving is destroyed.

अपने गुर कंउ तनु मनु दीजै तां मनु भीजै त्रिसना दूख निवारे।।
मै पिरु सचु पछाणिआ होर भूली अवगणिआरे।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 584)

Surrender body and soul to your Guru, and then you shall become happy; your thirst and pain shall be taken away. I have realised my True Lord God, while the other worthless ones have gone astray.

- One remains detached and desireless.

सचा सबदु सचु मनि घर ही माहि उदासा।।
नानक सतिगुरु सेवनि आपणा से आसा ते निरासा।।

-- आदि ग्रन्थ (माझ की वार म० 4, पृ० 140)

The True Word (Shabd) abides in their true minds; within the home of their own inner beings, they remain detached. O Nanak, those who serve their True Guru, rise from desire to desirelessness.

- *Naam* is obtained.

हरि कीरति कलजुगि पदु ऊतमु हरि पाईऐ सतिगुर माझा।।
हउ बलिहारी सतिगुर अपुने जिनि गुपतु नामु परगाझा।।

-- आदि ग्रन्थ (जैतसरी म० 4, पृ० 697)

In this Dark Age of Kali Yuga, the Kirtan of the Lord's Praise brings the most noble and exalted status; the Lord is found through the True Guru. I am a sacrifice to my True Guru, who has revealed the Lord's hidden Name to me.

- The Ocean of the World is crossed.

सतिगुरु सेवहि आपणा भउजलु उतरे पारि।।
नानक गुरमुखि सचि समावहि सचु नामु उर धारि।।

-- आदि ग्रन्थ (सिरीराग की वार म० 3, पृ० 89)

Those who serve the True Guru cross over the terrifying World-Ocean. O Nanak, the Gurumukhs keep the True Name enshrined in their hearts; they are absorbed into the True One.

- One is sacrificed to those, who serve their *Satguru*.

से भगत तुधु भावदे सचै नाइ पिआरिआ।।
सतिगुरु सेवनि आपणा तिन्हा विटहु हउ वारिआ।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1280)

Those devotees are pleasing to Your Will, O Lord; they dearly love the True Name. I am a sacrifice to those who serve their True Guru.

- The benefit of Liberation is obtained.

सतिगुरु पूरा जे मिलै पाईऐ रतनु बीचारु।।
मनु दीजै गुर आपणे पाईऐ सरब पिआरु।।
मुकति पदारथु पाईऐ अवगण मेटणहारु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 59)

Meeting the Perfect True Guru, we find the Jewel of Meditative Reflection. Surrendering our minds to our Guru, we find Universal Love. We find the wealth of liberation, and our demerits are erased.

- One recognises the Soul-aspect.

बलिहारी गुर अपणे विटहु जिनि साचे सिउ लिव लाई।।
सबदु चीनहि आतमु परगासिआ सहजे रहिआ समाई।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 753)

I am a sacrifice to my Guru, who has lovingly attached me to the True Lord. Concentrating on the Word (Shabd), the soul is illumined and enlightened. I remain absorbed in Celestial Ecstasy.

- One becomes True at the Lord's Door and accesses the Pristine Home.

सतगुरु सेवनि आपणा हउ तिन कै लागउ पाइ।।
नानक दरि सचै सचिआर हहि हउ तिन बलिहारै जाउ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 35)

I fall at the feet of those who serve their True Guru. O Nanak, I am a sacrifice to those, who are found to be true in the True Court.

- Tranquil State (*Sahaj Gati* सहज गति) is obtained.

बलिहारी गुर आपणे सद बलिहारै जाउ।।
सतिगुर मिलिऐ हरि मनि वसै सहजे रहै समाइ।।

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 490)

I am a sacrifice to my Guru; I am forever a sacrifice to Him. Meeting the True Guru, the Lord comes to dwell in the mind, and one remains absorbed in Him.

- All desires of the mind are fulfilled.

हउ सतिगुरु सेवी आपणा इक मनि इक चिति भाइ।।
सतिगुरु मन कामना तीरथु है जिस नो देइ बुझाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 26)

I serve my True Guru with single-minded devotion, and lovingly focus my consciousness on Him. The True Guru is the mind's desire and the sacred shrine of pilgrimage for those, unto whom He has given this understanding.

- The vices are removed and virtues make their appearance.

बलिहारी गुर आपणे जिनि अउगण मेटि गुण परगटीआए।।
वडी वडिआई वडे की गुरमुखि आलाए।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 303)

I am a sacrifice to my Guru, who has erased my demerits, and revealed my virtuous merits. The Gurumukh chants the glorious greatness of the great Lord God.

- The benefit of true thought and ideas is had.

हउ बलिहारी गुर आपणे जिनि सची बूझ दिती बुझाइ।।
जगतु मुसै अंमृतु लुटीऐ मनमुख बूझ न पाइ।।

-- आदि ग्रन्थ (मलार की वार म० 3, पृ० 1282)

I am a sacrifice to my Guru; He has made me realise this true realisation. The world has been deceived, and the Ambrosial Nectar is being plundered. The self-willed Manmukh does not realise this.

- One meets the Supreme Lord.

हउ गुर पूछउ आपणे गुर पुछि कार कमाउ।।
सबदि सलाही मनि वसै हउमै दुखु जलि जाउ।।
सहजे होइ मिलावड़ा साचे साचि मिलाउ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 58)

I ask my Guru for His Advice, and I follow the Guru's Advice. With Shabds of Praise abiding in the mind, the pain of egotism is burnt away. We are tranquilly united with Him, and we meet the Truest of the True.

हउ सदा सदा बलिहारी गुर अपुने जो प्रभु सचा देइ मिलाइ।।
नानक करमु पाइआ तिन सचा जो गुर चरणी लगे आइ।।

-- आदि ग्रन्थ (मलार म० 4, पृ० 1423)

I am forever a sacrifice to my Guru, who leads me to meet the True Lord God. O Nanak, those who come and fall at the Feet of the Guru are blessed with the karma of Truth.

- One perceives one's *Guru* alongside, day and night.

पाला ककरु वरफ वरसै गुरसिखु गुर देखण जाई।।
सभु दिनसु रैणि देखउ गुरु अपुना विचि अखी गुर पैर धराई।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 758)

Even in the cold, the frost and the snow, the Gur-Sikh still goes out to see his Guru. All day and night, I gaze upon my Guru; I install the Guru's Feet in my eyes.

- One's *Guru* explains that there is no refuge other than the Lord.

हरि बिनु जीउ जलि बलि जाउ।।
मै आपणा गुरु पूछि देखिआ अवरु नाही थाउ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 14)

Without the Lord, my soul is scorched and burnt. I consulted my Guru, and now I see that there is no other place at all.

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SERMON OF THE SATGURU
(*Updesh* उपदेश)

The Supreme Lord has made this creation. All souls are but a speck of Him. They are engrossed in the enjoyment of wordly materials. These materials are in a state of constant flux and have become a cause of sorrow. Seeing the *jiva*s in an unhappy condition, the Lord comes in the human garb and exhorts them to return Home.

जिनि तुम भेजे तिनहि बुलाए सुख सहज सेती घरि आउ।।
अनद मंगल गुन गाउ सहज धुनि निहचल राजु कमाउ।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 678)

The One who sent you, has now recalled you; return to your home now in peace and pleasure. In bliss and ecstasy, sing His Glorious Praises; by this celestial tune, you shall acquire your everlasting kingdom.

The Lord Himself gives Sermon, and Himself listens to It.

Gurbani tells us that the Lord Himself gives Sermon, and Himself listens to It.

आपि उपदेसै समझै आपि।। आपे रचिआ सभ कै साथि।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 279)

He Himself instructs, and He Himself learns. He Himself mingles with all.

Whenever the souls wander into the world, *Maya* attempts to ensure that they remain engrossed in worldly pleasures and do not escape the domain of *Kaal*. Hence, the *Guru*-Power, which is identical with the Supreme Lord, comes in the human guise and gives sermon the the *jiva*s saying that this world is not your home. You are like a mere

tenant for a while. Get to love the Lord and return to your Home.

The *Guru* gives Sermon out of sheer benevolence.

Such *Sant*s give sermon for the sake of benevolence, and are blessed and worthy of worship.

ओइ पुरख प्राणी धंनि जन हहि उपदेसु करहि परउपकारिआ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 311)

Blessed is that mortal being, who shares the Teachings for the good of others.

A question arises here as to what was the necessity for the Lord to first send the souls to this world, and then take on a garb of excreta in order to bring them Home. When was this world created and why? The reply to this question has not been properly provided in the Vedas-Shastras. It says in the Quran Sharif that *Khuda* (God) was engrossed in Himself and had love for His creatures. In order to demonstrate this love, He did create the world. Yet another thought is that *Kaal Bhagwan* (Negative Power) did long penance several times and as a consequence acquired the cache of souls for his own kingdom. Rather than, as to what the truth is, we are concerned with our present state. Huzur Baba Sawan Singh Ji Maharaj used to say that we are residing in a house that is on fire. Should we pause to find out the reason for the fire, then we shall be at the danger of being burnt. Hence, we ought to explore a way out of this world and hasten to reach the lap of the Lord.

Such a Sermon is received only from a Perfect Master.

बलिहारी गुरदेव चरन।।
जा कै संगि पारब्रहमु धिआईऐ उपदेसु हमारी गति करन।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1206)

I am a sacrifice to the Feet of the Divine Guru. I meditate with Him on the Supreme Lord God; His Teachings have emancipated me.

They give sermons for the sake of benevolence. We should listen to such a sermon with heart and ensconce it in the heart, setting aside the teaching of the doctrine of the mind.

मन की मति तिआगीऐ सुणीऐ उपदेसु।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 814)

Renounce the intellectual cleverness of your mind, and listen to the Teachings.

Our mind has been soiled by the filth of numerous births. In the manner something dipped in oil, is not affected by water; likewise, our mind is affected but little by the Sermon of the *Sant*s. Gurbani commands us to do remembrance (*Simran*) and thought of one's *Guru* each and every moment. By doing so, the sermon of the *Guru* will bask in our hearts and we shall become happy. Those who have made earnings doing meditation in the past lives, they accept the *Guru*'s Sermon with ease.

गुर उपदेसि हरि हिरदै वसिओ सासि गिरासि अपणा खसमु धिआईऐ।।

-- आदि ग्रन्थ (मलार म० 5, पृ० 1270)

Following the Guru's Teachings, the Lord comes to dwell within the heart; I meditate on my Lord and Master with every breath and morsel of food.

What is the Touchstone of a Perfect Master's Sermon?

By the Sermon of the Perfect Master, the perversions such as lust, anger, greed, attachment and ego vanish.

साजनु मीतु पिआरा सोई।। एकु द्रिड़ाए दुरमति खोई।।
कामु क्रोधु अहंकारु तजाए तिसु जन कउ उपदेसु निरमालका।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1085)

He alone is my beloved friend and companion, who implants the Name of the One Lord within, and eradicates evil-mindedness. Immaculate are the teachings of that humble servant of the Lord, who casts out sexual desire, anger and egotism.

The Sermon of the Perfect Master is the same for all four *Varna*s (Caste-Classifications).

The sermon of the Perfect Master is the same for the people of all countries, all castes and tribes. It is this: that in *Kali yuga* (Iron Age), whosoever shall do spiritual earnings of *Naam*, he or she alone shall be saved. To procure this wealth of *Naam* is the birthright of all human beings. It is already present within each and every one of us. The Perfect Master removes our soul's attention from the outer world and provides a little lift, and connects it with that Omnipotent Power, to enhance which daily, is our own task.

खत्री ब्राहमण सूद वैस उपदेसु चहु वरना कउ साझा।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 747)

The four castes – the Kshatriyas, Brahmins, Shudras and Vaishyas – are equal in respect to the teachings.

What Sermon does the Perfect Master give?

The Sermon of *Satguru* is purely spiritual in nature. He does not entangle us in outer rites and rituals. The *Dharma-Karma*s that we do under the influence of body and its sensory organs, remain within the Physical world itself. The Omnipotent Power is to be experienced with our soul, and not the body. The Perfect Master betows upon us a speck of His wealth of *Naam*, and by stilling our soul behind the eyes, bestows us inner eyes and ears. With his help, we can become worthy of perceiving the Supreme Lord in His Radiant Form. Not only that, He connects us with the Unceasing Melody (*Anahad Shabd* अनहद शब्द), upon whose support, the entire Creation is resting, and we begin to hear this Melody.

से गुरसिख धनु धंनु है जिनी गुर उपदेसु सुणिआ हरि कंनी।।
गुरि सतिगुरि नामु द्रिड़ाइआ तिनि हंउमै दुबिधा भंनी।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 590)

Blessed, blessed are those Gur-Sikhs, who, with their ears, listen to the Guru's Teachings about the Lord. The Guru, the True Guru, implants the Name within them, and their egotism and duality are silenced.

जह भउ नाही तहा आसनु बाधिओ सिंगी अनहत बानी।।
ततु बीचारु डंडा करि राखिओ जुगति नामु मनि भानी।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 208)

In that place, where there is no fear, I have assumed my Yogic posture. The Unstruck Melody of His Bani is my horn. I have made contemplation upon the essential reality my Yogic staff. The Love of the Name in my mind is my Yogic lifestyle.

Our attention is, at present, affixated to the worldly material objects, and within us, in every pore, are the impressions of previous births (*Sanskar*s संस्कार), on account of which, we have ended up becoming the self-form of the world itself. In order to negate these *Sanskar*s (in the form of thoughts), the *Guru* provides us with the Sermon of *Simran* (or *Sumiran*), by means of which, the soul begins to withdraw from the outside little by little, and we begin to make progress upon the Initiation Instructions that the *Guru* gives us the very first day, by practicing meditation on a daily basis.

तजहु सिआनप सुरि जनहु सिमरहु हरि हरि राइ।।
एक आस हरि मनि रखहु नानक दूखु भरमु भउ जाइ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 281)

Give up your cleverness, good people – remember the Lord God, your King! Enshrine in your heart, your hopes in the One Lord. O Nanak, your pain, doubt and fear shall depart.

The *Sant*s give us Sermons on Devotion to the *Guru*, *Jap-Tap* and remaining in the Sanctuary of the *Guru* so that we may meet the Lord. Hence, it is essential that our behaviour and conduct should first be pure. Hence, the *Sant*s give sermon on forgiveness, humility and remaining in the Will of the Lord. Without *Satguru*'s Sermon, the mind remains sullied, and devotion cannot be had. The *jiva* remains wandering in the Cycle of 8.4 million Life-forms.

अंतरि मैलु न उतरै धि्रगु जीवणु धि्रगु वेसु।।
होरु कितै भगति न होवई बिनु सतिगुर के उपदेस।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 22)

If inner filth is not removed, one's life is cursed, and one's clothes are cursed. There is no other way to perform devotional worship, except through the Teachings of the True Guru.

उन कै संगि मोहि प्रभु चिति आवै संत प्रसादि मोहि जागी।।
सुनि उपदेसु भए मन निरमल गुन गाए रंगि रांगी ।

-- आदि ग्रन्थ (मलार म० 5, पृ० 1267)

Associating with the Sants, God has come into my consciousness. By their Grace, I have been awakened. Hearing the Teachings, my mind has become immaculate. Imbued with the Lord's Love, I sing His Glorious Praises.

Updesh उपदेश - Discourse.

- The Lord Himself gives it, and He Himself listens to it.

आपे आपि वरतदा आपि ताड़ी लाईअनु।।
आपे ही उपदेसदा गुरमुखि पतीआईअनु।।

-- आदि ग्रन्थ (रामकली की वार म० 1, पृ० 956)

He Himself is all-pervading. He Himself is absorbed in the profound state of Samadhi. He Himself instructs; the Gurumukh is satisfied and fulfilled.

- It is provided by the *Guru* alone.

गुरु पूरा हरि उपदेसु देइ सभ भुख लहि जाईऐ।।
जिसु पूरबि होवै लिखिआ सो हरि गुण गाईऐ।।

-- आदि ग्रन्थ (बिलावल की वार म० 4, पृ० 850)

When the Perfect Guru bestows the Lord's Teachings, then all hunger departs. One who is blessed with such pre-ordained destiny, sings the Glorious Praises of the Lord.

- *Guru* gives it for benevolence.

सतसंगति महि हरि उसतति है संगि साधू मिले पिआरिआ।।
ओइ पुरख प्राणी धंनि जन हहि उपदेसु करहि परउपकारिआ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 311)

In the Sat Sangat, the True Congregation, the Lord's Praises are sung. In the Sadh Sangat, the Company of the Holy, the Beloved Lord is met. Blessed is that mortal being, who shares the Teachings for the good of others.

- By constantly chanting '*Guru, Guru*', it begins to reside in the heart.

मेरे मन गुरु गुरु करत सदा सुखु पाईऐ।।
गुर उपदेसि हरि हिरदै वसिओ सासि गिरासि अपणा खसमु धिआईऐ।।

-- आदि ग्रन्थ (मलार म० 5, पृ० 1270)

O my mind, calling on the Guru, Eternal Peace is found. Following the Guru's Teachings, the Lord comes to dwell within the heart; I meditate on my Lord and Master with every breath and morsel of food.

- One should establish it, while discarding the teachings of the mind.

गुरु पूरा जिसु भेटिआ ता कै सुखि परवेसु।।
मन की मति तिआगीऐ सुणीऐ उपदेसु।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 814)

One who meets with the Perfect Guru, is blessed with peace. So renounce the intellectual cleverness of your mind, and listen to the Teachings.

- It is identical for all the people.

खत्री ब्राहमण सूद वैस उपदेसु चहु वरना कउ साझा।।
गुरमुखि नामु जपै उधरै सो कलि महि घटि घटि नानक माझा।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 747)

The four castes – the Kshatriyas, Brahmins, Shudras and Vaishyas – are equal in respect to the teachings. One who, as Gurumukh, chants Naam, the Name of the Lord, is saved. In this Dark Age of Kali Yuga, O Nanak, God is permeating the hearts of each and every being.

- Only if one has great fortune written upon his forehead, does one accept it.

हरि उतमु हरि प्रभु गाविआ करि नादु बिलावलु रागु।।
उपदेसु गुरू सुणि मंनिआ धुरि मसतकि पूरा भागु।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 849)

I sing of the sublime Lord, the Lord God, in the melody of Raag Bilaaval. Hearing the Guru's Teachings, I obey them; this is the pre-ordained destiny written upon my forehead.

The Sermon of *Satguru.*

- Swami.

छोडि सिआनप बहु चतुराई दुइ कर जोड़ि साध मगि चलु।।
सिमरि सुआमी अंतरजामी मानुख देह का इहु ऊतम फलु।।

-- आदि ग्रन्थ (टोडी म० 5, पृ० 717)

Renounce your cleverness and all your mental tricks; with your palms pressed together, walk on the Path of the Holy Sants. Remember the Lord, the Inner-knower, the Searcher of hearts; this is the most sublime reward of this human incarnation.

गुण गोविंद गाउ नित नित प्राण प्रीतम सुआमीआ।।
सुभ दिवस आए गहि कंठि लाए मिले अंतरजामीआ।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 778)

Sing the Glorious Praises of the Lord of the Universe, continually, continuously; He is the Beloved Master of the breath of life. Good times have come; the Inner-knower, the Searcher of hearts, has met me, and hugged me close in His Embrace.

जा कउ जोगी खोजत हारे पाइओ नाहि तिह पारा।।
सो सुआमी तुम निकटि पछानो रूप रेख ते निआरा।।

-- आदि ग्रन्थ (जैतसरी म० 9, पृ० 703)

The Yogis are tired of searching for Him, but they have not found His limit. You must understand that the Lord and Master is near at hand, but He has no form or feature.

तू बेअंतु पारब्रहम सुआमी गति तेरी जाइ न लाखी।।
चरन कमल प्रीति मनु बेधिआ करि सरबसु अंतरि राखी।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1227)

You are Endless, O God, my Supreme Lord and Master; Your state cannot be known. My mind is pierced through by the Love of Your Lotus Feet; this is everything to me - I enshrine it deep within my being.

- Hari-Rai.

तजहु सिआनप सुरि जनहु सिमरहु हरि हरि राइ।।
एक आस हरि मनि रखहु नानक दूखु भरमु भउ जाइ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 281)

Give up your cleverness, good people – remember the Lord God, your King! Enshrine in your heart, your hopes in the One Lord. O Nanak, your pain, doubt and fear shall depart.

- Niranjan.

आपे आपि निरंजनु सोई।। जिनि सिरजी तिनि आपे गोई।।
नानक नामु समालि सदा तूं सहजे सचि समावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 119)

He Himself is the Immaculate Lord. He who has created, shall Himself destroy. O Nanak, remember the Name forever, and you shall merge into the True One with intuitive ease.

जोगी सुंनि धिआवनहि जेते अलख नामु करतारु।।
सूखम मूरति नामु निरंजन काइआ का आकारु।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 465)

The Yogis meditate on the absolute Lord there; they call the Creator the Unseen Lord. But to the subtle image of the Immaculate Name, they apply the form of a body.

- Remember the Lord, while there is breath.

तब लगु प्रानी तिसै सरेवहु जब लगु घट महि सासा।।
जे घटु जाइ त भाउ न जासी हरि के चरन निवासा।।

-- आदि ग्रन्थ (सूही कबीर, पृ० 793)

O mortal, serve the Lord, as long as the breath of life remains in the body. And even when your body dies, your love for the Lord shall not die; you shall dwell at the Feet of the Lord.

- The Lord is the sweetest.

फरीदा सकर खंडु निवात गुडु माखिओ मांझा दुधु।।
सभे वसतू मिठीआं रब न पुजनि तुधु।।

-- आदि ग्रन्थ (सलोक सेख फ़रीद, पृ० 1379)

Farid, sugar cane, candy, sugar, jaggery, honey and buffalo's milk – all these things are sweet, but they are not equal to You.

- Worship the Lord, who is Omnipotent and Unchanging for aeons and aeons.

जोगी हरि देहु मती उपदेसु।।
जुगु जुगु हरि हरि एको वरतै तिसु आगै हम आदेसु।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 368)

O Yogi, give your intellect the Teachings of the Lord. The Lord, the One Lord, is pervading throughout all the ages; I humbly bow down to Him.

- Take *Paar Brahm* to be alongside you.

पूरे गुर का सुनि उपदेसु।। पारब्रहमु निकटि करि पेखु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 295)

Listen to the Teachings of the Perfect Guru; see the Supreme Lord God near you.

- Remember the One who resides in the body-mind.

अंतरि मन तन बसि रहे ईत ऊत के मीत।।
गुरि पूरै उपदेसिआ नानक जपीऐ नीत।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 253)

The One who dwells deep within the mind and body is your friend here and hereafter. The Perfect Guru has taught me, O Nanak, to chant His Name continually.

- Guru.

तिस ही की करि आस मन जिस का सभसु वेसाहु।।
सभि सिआणपा छडि कै गुर की चरणी पाहु।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 44)

Place the hopes of your mind in the One in whom all have faith. Give up all your clever tricks, and grasp the Feet of the Guru.

- Satguru.

सतिगुर मिलहु चीनहु बिधि साई।। जितु प्रभु पावहु गणत न काई।।
हउमै मारि करहु गुर सेवा जन नानक हरि रंगि भीना हे।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1028)

Meet the True Guru, and search for the way, by which you may find God, and not have to answer for your account. Subdue your egotism, and serve the Guru; O slave Nanak, you shall be drenched with the Lord's Love.

जिना सतिगुरु पुरखु न सेविओ सबदि न कीतो वीचारु।।
ओइ माणस जूनि न आखीअनि पसू ढोर गावार।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1418)

Those who do not serve the True Guru, the Primal Being, and do not reflect upon the Word (Shabd) - do not call them human beings; they are just animals and stupid beasts.

***- Poora Guru* - The Perfect Master.**

नानक गुर पूरे सरनाई।। जिनि अपने नाम की पैज रखाई।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 807)

Nanak has entered the Sanctuary of the Perfect Guru, who has preserved the honour of His Name.

पूरे गुर का सुनि उपदेसु।। पारब्रहमु निकटि करि पेखु।।
हरि धन के भरि लेहु भंडार।। नानक गुर पूरे नमसकार ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 295)

Listen to the Teachings of the Perfect Guru; see the Supreme Lord God near you. Fill your stores with the wealth of the Lord. Nanak bows in humility and reverence to the Perfect Guru.

- Meeting a *Sadhu.*

कबीर साधू कउ मिलने जाईऐ साथि न लीजै कोइ।।
पाछै पाउ न दीजीऐ आगै होइ सु होइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1370)

Kabir, go out to meet the holy man; do not take anyone else with you. Do not turn back – keep on going. Whatever will be, will be.

- Taking *Satguru*'s Shelter.

मेरे मन जपि हरि हरि हरि मनि जपीऐ।।
सतिगुर की सरणाई भजि पउ मेरे मना गुर सतिगुर पीछै छुटीऐ।।
-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 170)

O my mind, chant the Name of the Lord, Hari, Hari, Hari – chant it in your mind. Quickly now, run to the Sanctuary of the True Guru, O my mind; following the Guru, the True Guru, you shall be saved.

मेरे मन सदा रहहु सतिगुर की सरणा।।
हिरदै हरि नामु मीठा सद लागा गुर सबदे भवजलु तरणा।।
-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1132)

O my mind, remain always in the Protection of the True Guru's Sanctuary. Those people, to whose hearts the Lord's Name seems sweet, are carried across the terrifying World-Ocean by the Guru's Word (Shabd).

सरब सुखा का दाता सतिगुरु ता की सरनी पाईऐ।।
दरसनु भेटत होत अनंदा दूखु गइआ हरि गाईऐ।।
-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 630)

The True Guru is the Giver of all peace and comfort – seek His Sanctuary. Beholding the Blessed Vision of His Darshan, bliss ensues, pain is dispelled, and one sings the Lord's Praises.

- *Hukam* (Commandment)

सो ऐसा हरि नामु धिआईऐ मन मेरे जो सभना उपरि हुकमु चलाए।।
सो ऐसा हरि नामु जपीऐ मन मेरे जो अंती अउसरि लए छडाए।।
-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 89)

Meditate on that Name of the Lord, O my mind, whose Command rules over all. Chant that Name of the Lord, O my mind, which will save you at the very last moment.

मन की मति तिआगहु हरि जन हुकमु बूझि सुखु पाईऐ रे।।
जो प्रभु करै सोई भल मानहु सुखि दुखि ओही धिआईऐ रे।।
-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 209)

Renounce the intellectual cleverness of your mind, O humble servants of the Lord; understanding His Hukam (Command), peace is found. Whatever God does, accept that with pleasure; in comfort and in suffering, meditate on Him.

- Naam.

नामु जपहु मेरे गुरसिख मीता।।
नामु जपहु नामे सुखु पावहु नामु रखहु गुरमति मनि चीता।।
नामो नामु सुणी मनु सरसा।। नामु लाहा लै गुरमति बिगसा।।
नाम बिना कुसटी मोह अंधा।। सभ निहफल करम कीए दुखु धंधा।।
हरि हरि हरि जसु जपै वडभागी।। नानक गुरमति नामि लिव लागी।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 367)

Chant the Name, O my friends, O Gur-Sikhs. Chant the Name, and through the Name, obtain peace; through the Guru's Teachings, enshrine the Name in your heart and mind. Hearing Naam, the Name of the Lord, the mind is in bliss. Reaping the profit of the Name, through the Guru's Teachings, my soul has blossomed forth. Without the Name, the mortal is a leper, blinded by emotional attachment. All his actions are fruitless; they lead only to painful entanglements. The very fortunate ones chant the Praises of the Lord, Hari, Hari, Hari. O Nanak, through the Guru's Teachings, one embraces love for the Name.

लख चउरासीह भ्रमतिआ दुलभ जनमु पाइओइ।।
नानक नामु समालि तूं सो दिनु नेड़ा आइओइ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 50)

Through 8.4 million incarnations you have wandered, to obtain this rare and precious human life. O Nanak, remember Naam, the Name of the Lord; the day of departure is drawing near!

- Meditate upon *Naam* during wee hours of the morning (*Amrit Vela* or *Brahm Muhurt*).

गुर सतिगुर का जो सिखु अखाए सु भलके उठि हरि नामु धिआवै।।
उदमु करे भलके परभाती इसनानु करे अंमृत सरि नावै।।
उपदेसि गुरू हरि हरि जपु जापै सभि किलविख पाप दोख लहि जावै।।
फिरि चड़ै दिवसु गुरबाणी गावै बहदिआ उठदिआ हरि नामु धिआवै।।
जो सासि गिरासि धिआए मेरा हरि हरि सो गुरसिखु गुरू मनि भावै।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 305)

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name. Upon arising early in the morning, he is to bathe, and cleanse himself in the pool of nectar. Following the Instructions

of the Guru, he is to chant the Name of the Lord, Hari, Hari. All sins, misdeeds and negativity shall be erased. Then, at the rising of the sun, he is to sing Gurbani. Whether sitting down or standing up, he is to meditate on the Lord's Name. One who meditates on my Lord, Hari, Hari, with every breath and every morsel of food – that Gur-Sikh becomes pleasing to the Guru's mind.

से गुरसिख धनु धंनु है जिनी गुर उपदेसु सुणिआ हरि कंनी।।
गुरि सतिगुरि नामु द्रिड़ाइआ तिनि हंउमै दुबिधा भंनी।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 590)

Blessed, blessed are those Gur-Sikhs, who, with their ears, listen to the Guru's Teachings about the Lord. The Guru, the True Guru, implants the Name within them, and their egotism and duality are silenced.

- Shabd.

गुर का सबदु समालि तू मूड़े गति मति सबदे पाए।।
नानक सतिगुरु तद ही पाए जां विचहु आपु गवाए।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 3, पृ० 550)

Meditate in remembrance on Guru's Word (Shabd), you fool; through Shabd, you shall obtain salvation and wisdom. O Nanak, he alone finds the True Guru, who eliminates self-conceit from within.

- Bani.

आवहु सिख सतिगुरू के पिआरिहो गावहु सची बाणी।।
बाणी त गावहु गुरू केरी बाणीआ सिरि बाणी।।
जिन कउ नदरि करमु होवै हिरदै तिना समाणी।।
पीवहु अंमृतु सदा रहहु हरि रंगि जपिहु सारिगपाणी।।
कहै नानकु सदा गावहु एह सची बाणी।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 920)

Come, O beloved Sikhs of the True Guru, and sing His True Word (Bani). Sing the Guru's Bani, the supreme Word of Words. Those who are blessed by the Lord's Glance of Grace – their hearts are imbued with this Bani. Drink in this Ambrosial Nectar, and remain in the Lord's Love forever; meditate on the Lord, the Sustainer of the world. Says Nanak, sing this True Bani forever.

***- Gyan -* Knowledge.**

तजि हउमै गुर गिआन भजो।। मिलि संगति धुरि करम लिखिओ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 241)

Renounce your ego, and dwell upon the spiritual wisdom of the Guru. Those who have such pre-ordained destiny, join the Sangat, the Holy Congregation.

- Surat-Shabd.

जिथै जाइ बहीऐ भला कहीऐ सुरति सबदु लिखाईऐ।।
काइआ कूड़ि विगाड़ि काहे नाईऐ।।

-- आदि ग्रन्थ (वडहंस म० 1, पृ० 566)

Wherever you go and sit, speak well, and write the Word (Shabd) in your consciousness. Why bother to wash the body which is polluted by falsehood?

- Simran or Sumiran.

तजहु सिआनप सुरि जनहु सिमरहु हरि हरि राइ।।
एक आस हरि मनि रखहु नानक दूखु भरमु भउ जाइ।।

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 281)

Give up your cleverness, good people – remember the Lord God, your King! Enshrine in your heart, your hopes in the One Lord. O Nanak, your pain, doubt and fear shall depart.

सिमरउ सिमरि सिमरि सुख पावउ सासि सासि समाले।।
इह लोकि परलोकि संगि सहाई जत कत मोहि रखवाले।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 679)

Remembering, remembering, remembering Him in meditation, I find peace; with each and every breath, I dwell upon Him. In this world, and in the world beyond, He is with me, as my help and support; wherever I go, He protects me.

जा कै सिमरणि सभु कछु पाईऐ बिरथी घाल न जाई।।
तिसु प्रभ तिआगि अवर कत राचहु जो सभ महि रहिआ समाई।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 617)

Meditating in remembrance on Him, all things are obtained, and one's efforts shall not be in vain. Forsaking God, why do you attach yourself to another? He is contained in everything.

कबीर काम परे हरि सिमरीऐ ऐसा सिमरहु नित।।
अमरा पुर बासा करहु हरि गइआ बहोरै बित।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1373)

Kabir, you remember the Lord in meditation, only when the need arises. You should remember Him all the time. You shall dwell in the city of immortality, and the Lord shall restore the wealth you lost.

चालत बैसत सोवत हरि जसु मनि तनि चरन खटानी।।
हंउ हउरो तू ठाकुरु गउरो नानक सरनि पछानी।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 404)

Walking, sitting and sleeping, I chant the Lord's Praises; I treasure His Feet in my mind and body. I am so small, and You are so great, O Lord and Master; Nanak seeks Your Sanctuary.

- Do *Simran.*

रे मूड़हे तू किउ सिमरत अब नाही।।
नरक घोर महि उरध तपु करता निमख निमख गुण गांही।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1207)

You fool, why are you not meditating on the Lord now? In the awful hell of the fire of the womb, you did penance, upside-down; each and every instant, you sang His Glorious Praises.

- *Simran* purifies the body.

कबीर सोई मुखु धंनि है जा मुखि कहीऐ रामु।।
देही किस की बापुरी पवित्रु होइगो ग्रामु।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1370)

Kabir, blessed is that mouth, which utters the Lord's Name. It purifies the body, and the entire village as well.

-*Jap-Tap* - Repetition of Names-Austerities.

मन नामु जपि नामु आराधि अनदिनु नामु वखाणी।।
उपदेसु सुणि साध संतन का सभ चूकी काणि जमाणी

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 608)

O mind, chant Naam, the Name of the Lord; worship Naam, night and day, and recite the Name. Listen to the Teachings of the Holy Sants, and all fear of death will be dispelled.

जपि मन राम नामु सुखदाता।।
सतसंगति मिलि हरि सादु आइआ गुरमुखि ब्रहमु पछाता।।

-- आदि ग्रन्थ (माली गउड़ी म० 4, पृ० 984)

O my mind, chant the Name of the Lord, the Giver of peace. One who joins the Sat Sangat, the True Congregation, and enjoys the sublime taste of the Lord, as Gurumukh, comes to realise God.

जप तप का बंधु बेडुला जितु लंघहि वहेला।।
ना सरवरु ना ऊछलै ऐसा पंथु सुहेला।।

-- आदि ग्रन्थ (सूही म० 1, पृ० 729)

Build the raft of meditation and self-discipline, to carry you across the river. There will be no ocean, and no rising tides to stop you; this is how comfortable your path shall be.

- *Bhakti* - Devotion.

सतिगुरु पूरा सबदु सुणाए।। अनदिनु भगति करहु लिव लाए।।
हरि गुण गावहि सद ही निरमल निरमल गुण पातिसाहा हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1055)

The Perfect True Guru proclaims Shabd; night and day, remain lovingly attuned to devotional worship. One who sings forever the Glorious Praises of the Lord, becomes immaculate; Immaculate are the Glorious Praises of the Sovereign Lord.

साजन मेरे प्रीतमहु तुम सह की भगति करेहो।।
गुरु सेवहु सदा आपणा नामु पदारथु लेहो।।
भगति करहु तुम सहै केरी जो सह पिआरे भावए।।
आपणा भाणा तुम करहु ता फिरि सह खुसी न आवए।।
भगति भाव इहु मारगु बिखड़ा गुर दुआरै को पावए।।
कहै नानकु जिसु करे किरपा सो हरि भगती चितु लावए।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 440)

O my beloved friend, dedicate yourself to the devotional worship of your Husband-Lord. Serve your Guru constantly, and obtain the wealth of the Name. Dedicate yourself to the worship of your Husband-Lord; this is pleasing to your Beloved Husband. If you

walk in accordance with your own will, then your Husband-Lord will not be pleased with you. This path of loving devotional worship is very difficult; how rare are those who find it, through the Gurdwara, the Guru's Gate. Says Nanak, that one upon whom the Lord casts His Glance of Grace, links his consciousness to the worship of the Lord.

- Love.

अति सुंदर कुलीन चतुर मुखि ङ आिनी धनवंत।।
मिरतक कहीअहि नानका जिह प्रीति नही भगवंत।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 253)

He may be very handsome, born into a highly respected family, very wise, a famous spiritual teacher, prosperous and wealthy; but even so, he is looked upon as a corpse, O Nanak, if he does not love the Lord God.

- *Charan Kamal* चरण कमल - Lotus Feet.

चरण कमल हिरदे महि जापु।। नानकु पेखि जीवै परतापु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 197)

Within your heart, meditate on the His Lotus Feet. Nanak lives by beholding the Lord's Expansive Power.

अटल अछेद अभेद सुआमी सरणि ता की आउ।।
चरण कमल अराधि हिरदै एक सिउ लिव लाउ।।

-- आदि ग्रन्थ (गूजरी म० 5, पृ० 501)

The Lord Master is immovable, immortal and inscrutable; seek His Sanctuary. Worship in adoration the Lotus Feet of the Lord in your heart, and centre your consciousness lovingly on Him alone.

- Accepting the Lord's Will.

कबीर मेरा मुझ महि किछु नही जो किछु है सो तेरा।।
तेरा तुझ कउ सउपते किआ लागै मेरा।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1375)

Kabir, nothing is mine within myself. Whatever there is, is Yours, O Lord. If I surrender to You what is already Yours, what does it cost me?

- Always remain humble. *Hari-Jan* (Lord's devotee) ought to be like *Hari* (Lord).

कबीर रोड़ा होइ रहु बाट का तजि मन का अभिमानु।।
ऐसा कोई दासु होइ ताहि मिलै भगवानु।।
कबीर रोड़ा हूआ त किआ भइआ पंथी कउ दुखु देइ।।
ऐसा तेरा दासु है जिउ धरनी महि खेह।।
कबीर खेह हूई तउ किआ भइआ जउ उडि लागै अंग।।
हरि जनु ऐसा चाहीऐ जिउ पानी सरबंग।।
कबीर पानी हूआ त किआ भइआ सीरा ताता होइ।।
हरि जनु ऐसा चाहीऐ जैसा हरि ही होइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1372)

Kabir, what good would it be, to be a pebble? It would only hurt the traveller on the path. Your slave, O Lord, is like the dust of the earth. Kabir, what then, if one could become dust? It is blown up by the wind, and sticks to the body. The humble servant of the Lord should be like water, which cleans everything. Kabir, what then, if one could become water? It becomes cold, then hot. The humble servant of the Lord should be just like the Lord.

- Cultivate the virtue of forgiveness. Where there is forgiveness, there dwells the Lord.

कबीरा जहा गिआनु तह धरमु है जहा झूठु तह पापु।।
जहा लोभु तह कालु है जहा खिमा तह आपि।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1372)

Kabir, where there is spiritual wisdom, there is righteousness and Dharma. Where there is falsehood, there is sin. Where there is greed, there is death. Where there is forgiveness, there is God Himself.

- Arise and get attached to the Lord.

कबीर सूता किआ करहि जागु रोइ भै दुख।।
जा का बासा गोर महि सो किउ सोवै सुख।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1371)

Kabir, what are you doing sleeping? Wake up and cry in fear and pain. Those who live in the grave – how can they sleep in peace?

- Do nothing, for which you may have to be ashamed.

फरीदा जिन्ही कमी नाहि गुण ते कमड़े विसारि।।
मतु सरमिंदा थीवही सांई दै दरबारि।।

-- आदि ग्रन्थ (सलोक सेख फ़रीद, पृ० 1381)

Farid, those deeds which do not bring merit – forget about those deeds. Otherwise, you shall be put to shame, in the Court of the Lord.

- Put in efforts so that a birth has not to be taken-up once more.

आगाहा कू त्राघि पिछा फेरि न मुहडड़ा।।
नानक सिझि इवेहा वार बहुड़ि न होवी जनमड़ा।।

-- आदि ग्रन्थ (मारू की वार म० 1, पृ० 1096)

Look ahead; don't turn your face backwards. O Nanak, be successful this time, and you shall not be reincarnated again.

- Renounce the fame of the world.

दुनीआ कीआ वडिआईआ कवनै आवहि कामि।।
माइआ का रंगु सभु फिका जातो बिनसि निदानि।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 45)

What good is worldly greatness? All the pleasures of Maya are tasteless and insipid. In the end, they shall all fade away.

- Save Yourself from a hypocritical *Guru*. What good are the Sermons of the one who Himself is lost in delusion?

पंडित पड़हि पड़ि वादु वखाणहि तिंना बूझ न पाई।।
बिखिआ माते भरमि भुलाए उपदेसु कहहि किसु भाई।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 909)

The Pundits, the religious scholars, read, study and discuss the arguments; they do not understand. Engrossed in corruption, they wander in confusion; who can they possibly instruct, O Siblings of Destiny?

Fruits of *Satguru*'s Sermons.

- All entanglements, fears, cravings, ego, etc., perversions and sins are destroyed.

सरणि पए प्रभ आपणे गुरु होआ किरपालु।
सतगुर कै उपदेसिऐ बिनसे सरब जंजाल।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 48)

The Guru is Merciful; we seek the Sanctuary of God. Through the Teachings of the True Guru, all worldly entanglements are eliminated.

गुर उपदेसि साध की संगति बिनसिओ सगल संतापु।।
मित्र सत्र पेखि समतु बीचारिओ सगल स्मभाखन जापु।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1217)

Through the Guru's Instruction, and the Sadh Sangat, the Company of the Holy, all sorrow and suffering is taken away. I look upon friend and enemy alike; all that I speak is the Lord's meditation.

हरि जन हरि जसु हरि हरि गाइओ उपदेसि गुरू गुर सुने।।
किलबिख पाप नाम हरि काटे जिव खेत क्रिसानि लुने।।

-- आदि ग्रन्थ (नट म० 4, पृ० 976)

The Lord's humble servant sings the Praises of the Lord, Hari, Hari, listening to the Guru's Teachings. The Lord's Name cuts down all sins, like the farmer cutting down his crops.

- All mind's desires are fulfilled.

सुनि उपदेसु हिरदै बसावहु।। मन इछे नानक फल पावहु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 293)

Listen to the Teachings, and enshrine them in your heart. O Nanak, you shall obtain the fruits of your mind's desires.

सतिगुर विटहु वारिआ जितु मिलिऐ खसमु समालिआ।।
जिनि करि उपदेसु गिआन अंजनु दीआ इन्ही नेत्री जगतु निहालिआ।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 470)

I am a sacrifice to the True Guru; meeting Him, I have come to cherish the Lord Master. He has taught me and given me the healing ointment of spiritual wisdom, and with these eyes, I behold the world.

- The fruit of Liberation and Truth is received from the Lord.

मिथिआ भरमु अरु सुपन मनोरथ सति पदारथु जानिआ।।
सुक्रित मनसा गुर उपदेसी जागत ही मनु मानिआ।।

-- आदि ग्रन्थ (आसा भगत नामदेव, पृ० 485)

False doubts and dream objects – man believes them to be true. The Guru has instructed me to try to do good deeds, and my awakened mind has accepted this.

- One escapes hell.

नानक नामु नामु जपु जपिआ अंतरि बाहरि रंगि।।
गुरि पूरै उपदेसिआ नरकु नाहि साधसंगि।।

-- आदि ग्रन्थ (सोरठ म० 1, पृ० 257)

O Nanak, one who chants the Name, and meditates on the Name with love inwardly and outwardly, receives the Teachings from the Perfect Guru, joins the Sadh Sangat, the Company of the Holy, and does not fall into hell.

- The Cycle of 8.4 million Life-forms comes to a close and the World-Ocean is crossed.

सो सतिगुरु पूरा धनु धंनु है जिनि हरि उपदेसु दे सभ ससृटि सवारी।।
नित जपिअहु संतहु राम नामु भउजल बिखु तारी।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 586)

Blessed, blessed is the Perfect True Guru, who has given the Lord's Teachings to reform the whole world. O Sants, meditate constantly on the Lord's Name, and cross over the terrifying, poisonous World-Ocean.

- The mind becomes unsullied and drinks Nectar.

उन कै संगि मोहि प्रभु चिति आवै संत प्रसादि मोहि जागी।।
सुनि उपदेसु भए मन निरमल गुन गाए रंगि रांगी।।

-- आदि ग्रन्थ (मलार म० 5, पृ० 1267)

Associating with the Sants, God has come into my consciousness. By their Grace, I have been awakened. Hearing the Teachings, my mind has become immaculate. Imbued with the Lord's Love, I sing His Glorious Praises.

- One cannot offer devotion without the Sermon of *Satguru*.

अंतरि मैलु न उतरै ध्रिगु जीवणु ध्रिगु वेसु।।
होरु कितै भगति न होवई बिनु सतिगुर के उपदेस।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 22)

If inner filth is not removed, one's life is cursed, and one's clothes are cursed. There is no other way to perform devotional worship, except through the Teachings of the True Guru.

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THE DISCIPLE
(*Sikh or Shishya* सिख या शिष्य)

These days, the word, '*Sikh*' has become commonplace – it is used by one and all, for one and all, without so much as a thought. The same catastrophe is of the word, '*Gurumukh*'. Should a person show a little resoluteness in following the daily rituals (*Nit-Nem* or *Nitya Niyam* नित्य नियम), he is referred to as '*Gurumukh*', and one who keeps hair on his head is referred to as *Sikh*. In fact, the entire community has acquired the name *Sikh*. However, in reality, words such as '*Sikh*', '*Khalsa*' or '*Gurumukh*' are excellent adjectives, and ought to be applied only to persons of a very high stature alone. The praise of the '*Khalsa*' by the tenth Master, Guru Gobind Singh Ji is worthy of recall:

पूरन जोत जगै घट महि।। तब खालस ताहि ना खालस जाणो।।

-- दसम ग्रन्थ (सवैये 33, पृ० 712)

The perfect light of the Lord illuminates his heart, then consider him as the immaculate Khalsa.

In fact, there isn't a considerable difference between the three words: '*Sikh*', '*Khalsa*' or '*Gurumukh*', but one ought to be *Guru*'s *Sikh*. Those *Sikh*s, who accepted the Will (*Bhana* भाणा) of the *Guru*, obeyed His Command (*Hukam* हुक़्म), attended *Satsang*, and in the end, had their limbs chopped off without even a sigh, were true *Sikh*s. The praise of the '*Gurumukh*', related elsewhere, should be taken to be that of the '*Sikh*' as well.

The *Sikh* is totally devoid of caste, colour and race. Guru Nanak has said:

खलड़ी खपरी लकड़ी चमड़ी सिखा सूतु धोती कीन्ही।।
तूं साहिबु हउ सांगी तेरा प्रणवै नानकु जाति कैसी।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 358)

Some wear skins, and carry begging bowls, bearing wooden staffs, and sitting on deer skins. Others raise their hair in tufts and wear sacred threads and loin-cloths. You are the Lord Master, I am just Your puppet. Prays Nanak, what is my social status to be?

That a *Sikh* should be called upon by *Yama*, the Angel of Death – such a thing has never happen, nor is happening and nor can ever happen. *Satguru* comes to receive him always and takes him alongwith to the Eternal Home, *Sach Khand*.

जिन हरि नामा हरि चेतिआ हिरदै उरि धारे।।
तिन जमु नेड़ि न आवई गुरसिख गुर पिआरे।।

-- आदि ग्रन्थ (तिलंग म० 4, पृ० 726)

The Messenger of Death does not even approach those, who contemplate the Name of the Lord, Hari, Hari, and keep Him enshrined in their hearts. The Guru's Sikhs are the Guru's Beloveds.

The karmic account of the *Sikh* does not ever go to the Court of *Yamaraj*.

लेखा चित्र गुपति जो लिखिआ सभ छूटी जम की बाकी।।

-- आदि ग्रन्थ (धनासरी म० 4, पृ० 668)

The account of the recording angels, Chitra and Gupt, and the account with the Messenger of Death is totally erased.

समुंदु सागरु होवै बहु खारा गुरसिखु लंघि गुर पहि जाई।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 757)

Even though the oceans and the salty seas are very vast, the Gur-Sikh will cross over it to get to his Guru.

Which is the Ocean of Saline Water? That of sins. However, when one has firmly taken shelter of the *Guru*, where are the sins to remain? Such a *Sikh*, should he to step his feet into the house of someone such a person is blessed indeed!

तिन के घर मंदर महल सराई सभि पवितु हहि जिनी गुरमुखि सेवक सिख अभिआगत जाइ वरसाते।।

-- आदि ग्रन्थ (सोरठ की वार म० 1, पृ० 648)

All the homes, temples, palaces and way-stations are sacred, where the Gurumukhs, the selfless servants, the Sikhs and the renouncers of the world, go and take their rest.

There isn't an iota of doubt as to the oneness of *Sikh* and *Satguru*. The *Satguru* resides within the *Sikh*s, should he be a perfect *Sikh* and the *Guru* is pleased with one who is affectionate towards such a *Sikh*.

गुरू सिखु सिखु गुरू है एको गुर उपदेसु चलाए।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 444)

The Guru's Sikh, and the Sikh's Guru, are one and the same; both spread the Guru's Teachings.

Hence, Gurbani advocates the touching of the feet of such *Gur-Sikh*s. Guru Arjan Dev says with clarity,

जो दीसै गुरसिखड़ा तिसु निवि निवि लागउ पाइ जीउ।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 763)

When I see a Sikh (disciple) of the Guru, I humbly bow and fall at his feet.

However, the bestowing of Name by *Guru*'s grace is granted only by the *Guru*, upon whom the Creator-Lord may become benevolent.

गुरमुखि सिख सोई जनु पाए जिस नो नदरि करे करतारु।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1256)

That Sikh who becomes Gurumukh obtains it. The Creator blesses him with His Glance of Grace.

The fourth Sikh Guru, Guru Ramdas has clarified the daily ritual (*Nit-Nem* नित–नेम) of *Guru*'s *Sikh* in this verse:

गुर सतिगुर का जो सिखु अखाए सु भलके उठि हरि नामु धिआवै।।
उदमु करे भलके परभाती इसनानु करे अंमृत सरि नावै।।
उपदेसि गुरू हरि हरि जपु जापै सभि किलविख पाप दोख लहि जावै।।
फिरि चड़ै दिवसु गुरबाणी गावै बहदिआ उठदिआ हरि नामु धिआवै।।
जो सासि गिरासि धिआए मेरा हरि हरि सो गुरसिखु गुरू मनि भावै।।
जिस नो दइआलु होवै मेरा सुआमी तिसु गुरसिख गुरू उपदेसु सुणावै।।
जनु नानकु धूड़ि मंगै तिसु गुरसिख की जो आपि जपै अवरह नामु जपावै।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 305)

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate upon the Lord's Name. Upon arising early in the morning, he is to bathe, and cleanse himself in the Pool of Nectar. Following the Instructions of the

Guru, he is to chant the Name of the Lord, Hari, Hari. All sins, misdeeds and negativity shall be erased. Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Lord's Name. One who meditates on my Lord, Hari, Hari, with every breath and every morsel of food – that Gur-Sikh becomes pleasing to the Guru's mind. That person, unto whom my Lord and Master is kind and compassionate – upon that Gur-Sikh, the Guru's Teachings are bestowed. Servant Nanak begs for the Dust of the Feet of that Gur-Sikh, who himself chants Naam, and inspires others to chant it.

Only the residents of Amritsar city can bathe in the *Amritsar* pool (see Part III-A, Ch. 12: *Amritsar*). However, this *Amritsar*, referred to the saints as *Mansarovar, Chashma-e-Kausar, Spring of Immortality, or Pool of Nectar,* is but inner. And which is *Hari-Naam*? That which the *Satguru* ordains (see Part III-A, Ch. 10: *Har-Naam*). Also, Gurbani is replete with the praise of *Shabd* or *Naam* (Word). And, *Guru*'s *Sikh* is also a trader of *Shabd*.

वणजारे सिख आवदे सबदि लघावणहारु।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 313)

The Sikhs, the traders come, and through His Word (Shabd), they are carried across.

The *Sikh* sows the crop of Nectar (*Amrit* अमृत), and reaps the fruit of Nectar as well.

गुरसिखी हरि अंमृतु बीजिआ हरि अंमृति नामु फलु अंमृतु पाइआ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 304)

The Gur-Sikh plants the seed of the Lord's Ambrosial Nectar, and obtains the Lord's Ambrosial Naam as his Ambrosial Fruit.

The welfare and care of the *Sikh* is also in *Satguru*'s hands. 'Sukhmani Sahib' in Gurbani clarifies:

सतिगुरु सिख की करै प्रतिपाल।। सेवक कउ गुरु सदा दइआल।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 286)

The True Guru cherishes His Sikh. The Guru is always merciful to His slave.

सतिगुरु सिख का हलतु पलतु सवारै।।
नानक सतिगुरु सिख कउ जीअ नालि समारै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 286)

The True Guru arranges this world and the next for His Sikh. O Nanak, with the fullness of His heart, the True Guru mends His Sikh.

The *Satguru* resolves all the tasks of the slave.

कोई पुतु सिखु सेवा करे सतिगुरू की तिसु कारज सभि सवारे।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 307)

If any son or Sikh serves the True Guru, then all of his affairs will be resolved.

Such a *Sikh* can never remain hungry; instead, several others alongside him remain satiated as well.

गुरसिखा की भुख सभ गई तिन पिछै होर खाइ घनेरी।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 451)

The hunger of the Gur-Sikh is totally eliminated; indeed, many others are satisfied through them.

One who serves the *Satguru*, even the Lord is sacrificed unto him.

गुरसिखा के मुख उजले हरि दरगह भावहि।।
तिना गुरसिखा कंउ हउ वारिआ जो बहदिआ उठदिआ हरि नामु धिआवहि।।

-- आदि ग्रन्थ (वडहंस की वार म० 4, पृ० 590)

The faces of the Gur-Sikhs are radiant; in the Court of the Lord, they are approved. I am a sacrifice to those Gur-Sikhs who, sitting and standing, meditate on the Lord's Name.

वाहु वाहु साहिबु सचु है अंमृतु जा का नाउ।।
जिनि सेविआ तिनि फलु पाइआ हउ तिन बलिहारै जाउ।।
वाहु वाहु गुणी निधानु है जिस नो देइ सु खाइ।।
वाहु वाहु जलि थलि भरपूरु है गुरमुखि पाइआ जाइ।।
वाहु वाहु गुरसिख नित सभ करहु गुर पूरे वाहु वाहु भावै।।
नानक वाहु वाहु जो मनि चिति करे तिसु जमकंकरु नेड़ि न आवै।।

-- आदि ग्रन्थ (गूजरी की वार म० 3 पृ० 515)

Hail! Hail! to the True Lord Master; His Name is Ambrosial Nectar. Those who serve the Lord are blessed with the fruit; I am a sacrifice to them. Hail! Hail! to the treasure of virtue; he alone

tastes it, who is so blessed. Hail! Hail! the Lord is pervading and permeating the oceans and the land; the Gurumukh attains Him. Hail! Hail! Let all the Gur-Sikhs continually praise Him. Hail! Hail! The Perfect Guru is pleased with His Praises. O Nanak, one who chants Hail! Hail! with his heart and mind – the Messenger of Death does not approach him.

Updesh उपदेश - Discourse.

सिखहु सबदु पिआरिहो जनम मरन की टेक।।
मुख ऊजल सदा सुखी नानक सिमरत एक।।

-- आदि ग्रन्थ (गउड़ी की वार म० 5, पृ० 320)

O Sikhs, love the Word (Shabd); in life and death, it is our only support. Your face shall be radiant, and you shall find a lasting peace, O Nanak, remembering the One Lord in meditation.

आवहु सिख सतिगुरू के पिआरिहो गावहु सची बाणी।।
बाणी त गावहु गुरू केरी बाणीआ सिरि बाणी।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 920)

Come, O beloved Sikhs of the True Guru, and sing the True Word of His Bani. Sing the Guru's Bani, the Supreme Word of Words.

गुरसिख हरि बोलहु हरि गावहु ले गुरमति हरि जपणे।।
जो उपदेसु सुणे गुर केरा सो जनु पावै हरि सुख घणे।।

-- आदि ग्रन्थ (भैरउ म० 4, पृ० 1135)

O Gur-Sikhs, chant the Lord's Name, and sing the Praises of the Lord. Take the Guru's Teachings, and meditate upon the Lord. Whoever listens to the Guru's Teachings – that humble being receives countless comforts and pleasures from the Lord.

Vinati विनती - Prayer.

गुरसिखी भाणा मंनिआ गुरु पूरा पारि लंघाइ।।
गुरसिखां की हरि धूड़ि देहि हम पापी भी गति पांहि।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 1424)

The Sikhs (disciples) of the Guru accept and obey the Lord's Will; the Perfect Guru carries them across. O Lord, please bless me with the dust of the feet of the Guru's Sikhs. I am a sinner – please save me.

Who is a *Sikh*?

- He, who has no extraneous worry and sorrow.

जिनी गुर कै बचनि आराधिआ तिन विसरि गए सभि दुखा।।
ते संत भले गुरसिख है जिन नाही चिंत पराई चुखा।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 588)

Those who worship the Lord in adoration, through the Word of the Guru's Shabd, forget all their pains and suffering. Those Gur-Sikhs are good Sants, who care for nothing other than the Lord.

- He, who has listened to the Teachings of the *Guru* by touching the feet of the *Satguru*, and has destroyed his ego and dilemma.

से गुरसिख धनु धंनु है जिनी गुर उपदेसु सुणिआ हरि कंनी।।
गुरि सतिगुरि नामु द्रिड़ाइआ तिनि हंउमै दुबिधा भंनी।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 590)

Blessed, blessed are those Gur-Sikhs, who, with their ears, listen to the Guru's Teachings about the Lord. The Guru, the True Guru, implants Naam within them, and their egotism and duality are silenced.

- He, who has received *Hari-Naam* by doing *Satguru*'s Service (*Sewa*).

धंनु धंनु सो गुरसिखु कहीऐ जो सतिगुर चरणी जाइ पइआ।।
धंनु धंनु सो गुरसिखु कहीऐ जिसु हरि नामि सुणिऐ मनि अनदु भइआ।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 593)

Blessed, blessed is that Sikh of the Guru, who goes and falls at the Feet of the True Guru. Blessed, blessed is that Sikh of the Guru, who with his mouth, utters the Name of the Lord. Blessed, blessed is that Sikh of the Guru, whose mind, upon hearing the Lord's Name, becomes blissful.

- Who obeys *Satguru*'s Commandments.

जिना गुरसिखा कउ हरि संतुसटु है तिनी सतिगुर की गल मंनी।।
जो गुरमुखि नामु धिआइदे तिनी चड़ी चवगणि वंनी।।

-- आदि ग्रन्थ (वडहंस की वार म० 4, पृ० 591)

I bow forever in deepest respect to that Sikh of the Guru, who walks in the Way of the Guru. Those Gurumukhs who meditate on Naam are imbued with the four-fold colour of the Lord's Love.

- Who remains in *Guru*'s Will.

धंनु धंनु सो गुरसिखु कहीऐ जिनि सतिगुर सेवा करि हरि नामु लइआ।।
तिसु गुरसिख कंउ हंउ सदा नमसकारी जो गुर कै भाणै गुरसिखु चलिआ ।।

-- आदि ग्रन्थ (वडहंस की वार म० 4, पृ० 593)

Blessed, blessed is that Sikh of the Guru, who serves the True Guru, and so obtains the Lord's Name. I bow forever in deepest respect to that Sikh of the Guru, who walks in the Way of the Guru.

- Who removes his head (disowns his honour).

नानक सेवकु सोई आखीऐ जो सिरु धरे उतारि।।
सतिगुर का भाणा मंनि लए सबदु रखै उर धारि।।

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1247)

O Nanak, he alone is called a selfless servant, who cuts off his head, and offers it to the Lord. He accepts the Will of the True Guru, and enshrines Shabd within his heart.

- Who does not forget the *Satguru*, while living and while dying, such a person alone is adroit.

सफलिओ सतिगुरु सेविआ धंनु जनमु परवाणु।।
जिना सतिगुरु जीवदिआ मुइआ न विसरै सेई पुरख सुजाण।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 643)

Service to the True Guru is fruitful and rewarding; blessed and acceptable is such a life. Those who do not forget the True Guru, in life and in death, are truly wise people.

In the presence of *Guru,* what does the *Sikh* desire?

- To remain with the *Guru* from within his heart.

- To meditate upon *Guru*'s Feet in one's heart and take care of it in one's inner Soul (*Antar-atma* अंतरात्मा).

- Leaving one's own self aside and remaining with the *Guru*, and not knowing anyone other than Him.

जे को सिखु गुरू सेती सनमुखु होवै।।
होवै त सनमुखु सिखु कोई जीअहु रहै गुर नाले।।
गुर के चरन हिरदै धिआए अंतर आतमै समाले।।
आपु छडि सदा रहै परणै गुर बिनु अवरु न जाणै कोए।।
कहै नानकु सुणहु संतहु सो सिखु सनमुखु होए।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 919)

If a Sikh turns to the Guru with sincere faith, as sanmukh (one who is alongside) – as sanmukh, his soul abides with the Guru. Within his heart, he meditates on the lotus feet of the Guru; deep within his soul, he contemplates Him. Renouncing selfishness and conceit, he remains always on the side of the Guru; he does not know anyone except the Guru. Says Nanak, listen, O Sants: such a Sikh turns toward the Guru with sincere faith, and becomes sanmukh.

The *Satguru* gives grace to a *Sikh,* who surrenders his all to Him and accepts His Will.

The meaning of surrendering body-mind-wealth is that these are utilized, considering them to be due to *Guru*'s grace. This leads to the denunciation of the feeling of ego. The *Guru* possesses the Wealth of *Naam* and does not require these. If the *Sikh* gives these to the *Guru*, the *Guru* makes a *Prasad* प्रसाद (sacrament) of these. *Guru* desires that the *Sikh*'s wealth is not dissipated wastefully; that his body does not go toward decline; that his mind does not do remembrance of anyone else.

नानक ऐसे सतिगुर की किआ ओहु सेवकु सेवा करे गुर आगै जीउ धरेइ ।।
सतिगुर का भाणा चिति करे सतिगुरु आपे क्रिपा करेइ।।

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 490)

O Nanak, what service can the servant perform for such a True Guru? He should offer his life, his very soul, to the Guru. If he focuses his consciousness on the Will of the True Guru, then the True Guru Himself will bless him.

Characteristics of the *Gur-Sikh.*

- He enjoys *Guru*'s Nectarial *Bani* and doing His Praise.

गुरसिखा कै मनि भावदी गुर सतिगुर की वडिआई।।
हरि राखहु पैज सतिगुरू की नित चड़ै सवाई।।

-- आदि ग्रन्थ (गूजरी की वार म० 4, पृ० 310)

The glorious greatness of the Guru, the True Guru, is pleasing to the Gur-Sikh's mind. The Lord preserves the honour of the True Guru, which increases day by day.

- He is pleased to see the *Guru*, as does a child seeing its mother, and as the earth is glorified by rain.

हरि हरि आनि मिलावहु गुरु साधू जिसु अहिनिसि हरि उरि धारी।।
गुरि डीठै गुर का सिखु बिगसै जिउ बारिकु देखि महतारी।।

-- आदि ग्रन्थ (मलार म० 4, पृ० 1263)

O Lord, let me meet the Holy Guru, who night and day keep the Lord enshrined in his heart. Seeing the Guru, the Gur-Sikh blossoms forth, like the child seeing his mother.

जिउ प्राणी जल बिनु है मरता तिउ सिखु गुर बिनु मरि जाई।।
जिउ धरती सोभ करे जलु बरसै तिउ सिखु गुर मिलि बिगसाई।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 757)

Just as the mortal dies without water, so does the Sikh die without the Guru. Just as the earth looks beautiful when the rain falls, so does the Sikh blossom forth meeting the Guru.

- He smears his face with the Dust of the Place, where the *Guru* has sat.

जिथै जाइ बहै मेरा सतिगुरू सो थानु सुहावा राम राजे।।
गुरसिखीं सो थानु भालिआ लै धूरि मुखि लावा।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 450)

Wherever my True Guru goes and sits, that place is beautiful, O Lord King. The Guru's Sikhs seek out that place; they take the dust and apply it to their faces.

- He does Service (*Sewa*) and obeisance to the *Guru*.

गुरसिखा मनि हरि प्रीति है हरि नाम हरि तेरी राम राजे।।
करि सेवहि पूरा सतिगुरू भुख जाइ लहि मेरी।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 450)

The Guru's Sikh keeps the Love of the Lord, and the Name of the Lord, in his mind. He loves You, O Lord, O Lord King. He serves the Perfect True Guru, and his hunger and self-conceit are eliminated.

- He meditates upon the *Satguru*.

गुर कै सिखि सतिगुरू धिआइआ।। जन उबरे निंदक नरकि पाइआ।।

-- आदि ग्रन्थ (गौंड म० 5, पृ० 869)

The Sikh of the Guru meditates upon the True Guru. The Lord's humble servants are saved, while the slanderer is cast into hell.

- He truly earns Spiritual Wealth by sitting near the *Guru*, but a false *Sikh* stays away from Him; one who does not like *Guru*'s Word, has nowhere to Go.

सचिआर सिख बहि सतिगुर पासि घालनि कूड़िआर न लभनी कितै थाइ भाले।।
जिना सतिगुर का आखिआ सुखावै नाही तिना मुह भलेरे फिरहि दयि गाले।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 305)

The truthful Sikhs sit by the True Guru's side and serve Him. The false ones search, but find no place of rest. Those who are not pleased with the Words of the True Guru – their faces are cursed, and they wander around, condemned by God.

- He sows Nectarial Seed and imbibes Nectar.

सभु को बीजे आपणे भले नो हरि भावै सो खेतु जमाइआ।।
गुरसिखी हरि अंमृतु बीजिआ हरि अंमृति नामु फलु अंमृतु पाइआ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 304)

They all plant for their own good, but the Lord causes to grow only that field with which He is pleased. The Gur-Sikh plants the seed of the Lord's Ambrosial Nectar, and obtains the Lord's Ambrosial Naam as his Ambrosial Fruit.

- He is a Trader of *Shabd* or *Naam*; his earnings bring fruit.

वणजारे सिख आवदे सबदि लघावणहारु।।
जन नानक जिन कउ क्रिपा भई तिन सेविआ सिरजणहारु।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 313)

The Sikhs, the traders come, and through His Word (Shabd), they are carried across. O servant Nanak, they alone serve the Creator Lord, who are blessed by His Grace.

- He trades in *Naam*, the Lord's Name.

गुरसिखां मनि हरि प्रीति है गुरु पूजण आवहि।।
हरि नामु वणंजहि रंग सिउ लाहा हरि नामु लै जावहि।।

-- आदि ग्रन्थ (वडहंस की वार म० 4, पृ० 590)

The minds of the Gur-sikhs are filled with the love of the Lord; they come and worship the Guru. They trade lovingly in the Lord's Name, and depart after earning the profit of the Lord's Name.

- He has within Him, the love of *Hari*, the Lord.

गुरसिखा मनि हरि प्रीति है हरि नाम हरि तेरी राम राजे।।
करि सेवहि पूरा सतिगुरू भुख जाइ लहि मेरी।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 450)

The Guru's Sikh keeps the Love of the Lord, and the Name of the Lord, in his mind. He loves You, O Lord, O Lord King. He serves the Perfect True Guru, and his hunger and self-conceit are eliminated.

- His daily routine.

गुर सतिगुर का जो सिखु अखाए सु भलके उठि हरि नामु धिआवै।।
उदमु करे भलके परभाती इसनानु करे अंमृति सरि नावै।।
उपदेसि गुरू हरि हरि जपु जापै सभि किलविख पाप दोख लहि जावै।।
फिरि चड़ै दिवसु गुरबाणी गावै बहदिआ उठदिआ हरि नामु धिआवै।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 305)

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name. Upon arising early in the morning, he is to bathe, and cleanse himself in the Pool of Nectar. Following the Instructions of the Guru, he is to chant the Name of the Lord, Hari, Hari. All sins, misdeeds and negativity shall be erased. Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Lord's Name.

- He pronounces *Naam* through *Guru*'s Words.

सतिगुरु सिख की करै प्रतिपाल।। सेवक कउ गुरु सदा दइआल।।
सिख की गुरु दुरमति मलु हिरै।। गुर बचनी हरि नामु उचरै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 286)

The True Guru cherishes His Sikh. The Guru is always merciful to His servant. The Guru washes away the filth of the evil intellect of His Sikh. Through the Guru's Teachings, he chants the Lord's Name.

- He stays away from perversions.

सतिगुरु सिख के बंधन काटै।। गुर का सिखु बिकार ते हाटै।।
सतिगुरु सिख कउ नाम धनु देइ।। गुर का सिखु वडभागी हे।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 286)

The True Guru cuts away the bonds of His Sikh. The Sikh of the Guru abstains from evil deeds. The True Guru gives His Sikh the wealth of the Name. The Sikh of the Guru is very fortunate.

- One who has *Darshan* of the *Guru* and speaks of *Hari-Naam*, is liked by Him.

गुरसिखा मनि वाधाईआ जिन मेरा सतिगुरू डिठा राम राजे।।
कोई करि गल सुणावै हरि नाम की सो लगै गुरसिखा मनि मिठा।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 451)

The minds of the Gur-Sikhs rejoice, because they have seen my True Guru, O Lord King. If someone recites to them the story of the Lord's Name, it seems so sweet to the mind of those Gur-Sikhs.

- He (*Sikh*) is dear to the *Guru*, who meditates upon *Hari*, the Lord with each breath.

जो सासि गिरासि धिआए मेरा हरि हरि सो गुरसिखु गुरू मनि भावै।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 305)

One who meditates on my Lord, Hari, Hari, with every breath and every morsel of food – that Gur-Sikh becomes pleasing to the Guru's mind.

- *Guru* is forever sacrificed upon one who accepts *Guru*'s *Hukam* (Commandment), does Remembrance of *Naam* and serves Him.

हरि मेलहु सजणु पुरखु मेरा सिरु तिन विटहु तल रोलीआ।।
जो सिख गुर कार कमावहि हउ गुलमु तिना का गोलीआ।।
हरि रंगि चलूलै जो रते तिन भिनी हरि रंगि चोलीआ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 311)

O Lord, please lead me to meet the Guru, the Primal Being, my Friend; my head shall roll in the dust under His feet. I am the slave of the slaves of those Gur-Sikhs who serve Him. Those who are imbued with the deep crimson colour of the Lord's Love - their robes are drenched in the Love of the Lord.

- The *Satguru* resides within the *Sikh*; one who desires Him, the *Guru* is pleased with him.

सतिगुर के जीअ की सार न जापै कि पूरै सतिगुर भावै।।
गुरसिखां अंदरि सतिगुरू वरतै जो सिखां नो लोचै सो गुर खुसी आवै।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 317)

The sublime state of the True Guru is not known; no one knows what pleases the Perfect True Guru. Deep within the hearts of

His Gur-Sikhs, the True Guru is pervading. The Guru is pleased with those who long for His Sikhs.

- A *Gur-Sikh* is of great fortune, who obtains the State of *Nirvana*.

जा हरि प्रभ भावै ता गुरमुखि मेले जिन्ह वचन गुरू सतिगुर मनि भाइआ।।
वडभागी गुर के सिख पिआरे हरि निरबाणी निरबाण पदु पाइआ।।

-- आदि ग्रन्थ (गूजरी म० 4, पृ० 494)

When it pleases the Lord God, he causes us to meet the Guru-mukhs; the Hymns of the Guru, the True Guru, are very sweet to their minds. Very fortunate are the beloved Sikhs of the Guru; through the Lord, they attain the Supreme State of Nirvana.

Which kind of *Sikh* does not please the *Guru*?

विणु सतिगुर के हुकमै जि गुरसिखां पासहु कमु कराइआ लोड़े तिसु गुर सिखु फिरि नेड़ि न आवै।।
गुर सतिगुर अगै को जीउ लाइ घालै तिसु अगै गुरसिखु कार कमावै।।
जि ठगी आवै ठगी उठि जाइ तिसु नेड़ै गुरसिखु मूलि न आवै।।
ब्रहमु बीचारु नानकु आखि सुणावै।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 317)

But those who want the Gur-Sikhs to work for them, without the Order of the True Guru – the Guru's Sikhs shall not come near them again. One who works diligently for the Guru, the True Guru – the Gur-Sikhs work for him. One who comes to deceive, who rises up and goes out to deceive – the Gur-Sikhs shall never come near him. Nanak proclaims and announces this Wisdom of God.

The *Guru* gives Sermon to one upon whom the Lord (*Swami*) is merciful.

जिस नो दइआलु होवै मेरा सुआमी तिसु गुरसिख गुरू उपदेसु सुणावै।।
जनु नानकु धूड़ि मंगै तिसु गुरसिख की जो आपि जपै अवरह नामु जपावै ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 306)

That person, unto whom my Lord and Master is kind and compassionate – upon that Gur-Sikh, the Guru's Teachings are bestowed. Servant Nanak begs for the dust of the feet of that Gur-Sikh, who himself chants the Name, and inspires others to chant it.

Should the Creator be gracious, the Wealth of *Naam* is obtained from the *Guru*.

अहिनिसि लाहा हरि नामु परापति गुरु दाता देवणहारु।।
गुरमुखि सिख सोई जनु पाए जिस नो नदरि करे करतारु।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1256)

Day and night, profit is obtained through the Lord's Name. The Guru, the Giver, has given this gift. That Sikh who becomes Gurumukh obtains it. The Creator blesses him with His Glance of Grace.

The Lord transforms the Phantom into a god, elevates *Gur-Sikh*s and defeats the Slanderer.

परेतहु कीतोनु देवता तिनि करणैहारे।।
सभे सिख उबारिअनु प्रभि काज सवारे।।
निंदक पकड़ि पछाड़िअनु झूठे दरबारे।।
नानक का प्रभु वडा है आपि साजि सवारे।।

-- आदि ग्रन्थ (गउड़ी की वार म० 5, पृ० 323)

The ghost has been transformed into an angel by the Creator Lord. God has emancipated all the Sikhs and resolved their affairs. He has seized the slanderers and thrown them to the ground, and declared them false in His Court. Nanak's God is glorious and great; He Himself creates and adorns.

The Lord (*Hari*) stores devotion, which the *Guru* distributes pleasingly.

हरि हरि गुर महि भगति रखाई।। गुरु तुठा सिख देवै मेरे भाई।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 367)

The Lord has implanted His devotional worship in the Guru. When the Guru is pleased, He bestows it upon His Sikh, O my siblings of Destiny.

Those with Great Fortune get acqaintance with *Naam* from the *Guru*, who is Its Storehouse.

गुरु सतिगुरु बोहलु हरि नाम का वडभागी सिख गुण सांझ करावहि।।
तिना गुरसिखा कंउ हउ वारिआ जो बहदिआ उठदिआ हरि नामु धिआवहि ।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 590)

The Guru, the True Guru, is the Treasure of the Lord's Name; how very fortunate are the Sikhs who share in this Treasure of Virtue. I am a sacrifice to those Gur-Sikhs who, sitting and standing, meditate on the Lord's Name.

The *Guru* has acquired a Great Treasure, which the *Sewadar*s and *Sikh*s partake of.

मनु थीआ ठंढा सभ त्रिसन बुझाए राम।।
मनु थीआ ठंढा चूकी डंझा पाइआ बहुतु खजाना।।
सिख सेवक सभि भुंचण लगे हंउ सतगुर कै कुरबाना।।

-- आदि ग्रन्थ (वडहंस म० 5, पृ० 577)

My mind is soothed and calmed, and all my thirst is quenched. My mind is soothed and calmed, the burning has ceased, and I have found so many Treasures. All the Sikhs and servants partake of them; I am a sacrifice to my True Guru.

Acquisitions of the *Gur-Sikh.*

- He loses his appetite, and many others get to eat after him.

गुरसिखा की भुख सभ गई तिन पिछै होर खाइ घनेरी।।
जन नानक हरि पुंनु बीजिआ फिरि तोटि न आवै हरि पुंन केरी।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 451)

The hunger of the Gur-Sikh is totally eliminated; indeed, many others are satisfied through them. Servant Nanak has planted

the Seed of the Lord's Goodness; this Goodness of the Lord shall never be exhausted.

- *Yama*, the Lord of Death does not come near him and his account with *Yama* is destroyed.

जिन हरि नामा हरि चेतिआ हिरदै उरि धारे।।
तिन जमु नेड़ि न आवई गुरसिख गुर पिआरे।।

-- आदि ग्रन्थ (तिलंग म० 4, पृ० 726)

The Messenger of Death does not even approach those, who contemplate the Name of the Lord, Hari, Hari, and keep Him enshrined in their hearts. The Guru's Sikhs are the Guru's Beloveds.

हरि के सेवक से हरि पिआरे जिन जपिओ हरि बचनाकी।।
लेखा चित्र गुपति जो लिखिआ सभ छूटी जम की बाकी।।

-- आदि ग्रन्थ (धनासरी म० 4, पृ० 668)

The Lord's servants are very dear to the Lord; they chant the Lord's Bani. The account of the recording angels, Chitr and Gupt, and the account with the Messenger of Death is totally erased.

- His face is splenderous and is liked in the Abode of the Lord.

हरि दरगह ते मुख उजले बहु सोभा पाई।।
जनु नानकु मंगै धूड़ि तिन जो गुर के सिख मेरे भाई।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 310)

Their faces are radiant in the Court of the Lord, and they obtain great glory. Servant Nanak begs for the dust of the feet of those Gur-Sikhs, O my Siblings of Destiny.

What does the *Satguru* do for the *Sikh*?

- He nourishes the *Sikh*.

सतिगुरु सिख की करै प्रतिपाल।। सेवक कउ गुरु सदा दइआल।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 286)

The True Guru cherishes His Sikh. The Guru is always merciful to His servant.

- He does away with the evil-mindedness of the *Sikh*.

सिख की गुरु दुरमति मलु हिरै।। गुर बचनी हरि नामु उचरै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 286)

The Guru washes away the filth of the evil intellect of His Sikh. Through the Guru's Teachings, he chants the Lord's Name.

- He does away the bonds of the *Sikh*.

सतिगुरु सिख के बंधन काटै।। गुर का सिखु बिकार ते हाटै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 286)

The True Guru cuts away the bonds of His Sikh. The Sikh of the Guru abstains from evil deeds.

- He provides the Wealth of *Naam* to the Sikh.

सतिगुरु सिख कउ नाम धनु देइ।। गुर का सिखु वडभागी हे।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 286)

The True Guru gives His Sikh the wealth of the Name. The Sikh of the Guru is very fortunate.

- He uplifts this and the other worlds of the *Sikh* and uplifts him all out.

सतिगुरु सिख का हलतु पलतु सवारै।।
नानक सतिगुरु सिख कउ जीअ नालि समारै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 286)

The True Guru arranges this world and the next for His Sikh. O Nanak, with the fullness of His heart, the True Guru mends His Sikh.

- He extricates the *Sikh* from the Ocean of the World.

गुरसिख राखे गुर गोपालि।।
काढि लीए महा भवजल ते अपनी नदरि निहालि।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 382)

The Gur-Sikhs are preserved by the Guru, by the Lord of the Universe. He rescues them from the terrible world ocean, casting His Glance of Grace upon them.

- One with whom the *Satguru* is pleased, is honoured at the Lord's Abode and becomes the self-form of the Lord.

हरि दरगह गुरसिख पैनाईअहि जिन्हा मेरा सतिगुरु तुठा।।
जन नानकु हरि हरि होइआ हरि हरि मनि वुठा।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 451)

The Gur-Sikhs are robed in honour in the Court of the Lord; my True Guru is very pleased with them. Servant Nanak has become the Lord, Hari, Hari; the Lord, Hari, Hari, abides within his mind.

Love of *Guru* and *Sikh.*

झखडु झागी मीहु वरसै भी गुरु देखण जाई।।
समुंदु सागरु होवै बहु खारा गुरसिखु लंघि गुर पहि जाई।।
जिउ प्राणी जल बिनु है मरता तिउ सिखु गुर बिनु मरि जाई।।
जिउ धरती सोभ करे जलु बरसै तिउ सिखु गुर मिलि बिगसाई।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 757)

Even in violent storms and torrential rain, I go out to catch a glimpse of my Guru. Even though the oceans and the salty seas are very vast, the Gur-Sikh will cross over it to get to his Guru. Just as the mortal dies without water, so does the Sikh die without the Guru. Just as the earth looks beautiful when the rain falls, so does the Sikh blossom forth meeting the Guru.

नर प्राणी प्रीति माइआ धनु खाटे।। गुरसिख प्रीति गुरु मिलै गलाटे ।।
जन नानक प्रीति साध पग चाटे।।
भीखक प्रीति भीख प्रभ पाइ।। भूखे प्रीति होवै अंनु खाइ।।
गुरसिख प्रीति गुर मिलि आघाइ।।
चकवी प्रीति सूरजु मुखि लागै।। मिलै पिआरे सभ दुख तिआगै।।
बछरे प्रीति खीरु मुखि खाइ।। हिरदै बिगसै देखै माइ।।
गुरसिख प्रीति गुरू मुखि लाइ।।

-- आदि ग्रन्थ (गउड़ी गुआरेरी म० 4, पृ० 164)

The mortal man loves to accumulate wealth and property. The Gur-Sikh loves to meet and embrace the Guru. Servant Nanak loves to kiss the feet of the Holy. The beggar loves to receive charity from the wealthy landlord. The hungry person loves to

eat food. The Gur-Sikh loves to find satisfaction by meeting the Guru. The song-bird loves the sun shining in her face. Meeting her Beloved, all her pains are left behind. The Gur-Sikh loves to gaze upon the Face of the Guru. The calf loves to suck its mother's milk; its heart blossoms forth upon seeing its mother. The Gur-Sikh loves to gaze upon the Face of the Guru.

Unity between *Sikh* and *Guru.*

आपे गुरु चेला है आपे आपे हरि प्रभु चोज विडानी।।
जन नानक आपि मिलाए सोई हरि मिलसी अवर सभ तिआगि ओहा हरि भानी।।

-- आदि ग्रन्थ (धनासरी म० 4, पृ० 669)

He Himself is the Guru, and He Himself is the disciple; the Lord God Himself plays His wondrous games. O servant Nanak, he alone merges with the Lord, whom the Lord Himself merges; all the others are forsaken, but the Lord loves him.

सतिगुर मिलिऐ उलटी भई भाई जीवत मरै ता बूझ पाइ।।
सो गुरू सो सिखु है भाई जिसु जोती जोति मिलाइ।।

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 602)

Meeting the True Guru, one turns away from the world (introverts), O Siblings of Destiny; when he remains dead while yet alive, he obtains true understanding. He alone is the Guru, and he alone is a Sikh, O Siblings of Destiny, whose light merges in the Light.

Fall at the feet of such *Gur-Sikh*s, and taking the Sermon from them, progress Spiritually.

जो दीसै गुरसिखड़ा तिसु निवि निवि लागउ पाइ जीउ।।
आखा बिरथा जीअ की गुरु सजणु देहि मिलाइ जीउ।।
सोई दसि उपदेसड़ा मेरा मनु अनत न काहू जाइ जीउ।।
इहु मनु तै कूं डेवसा मै मारगु देहु बताइ जीउ।।
हउ आइआ दूरहु चलि कै मै तकी तउ सरणाइ जीउ।।
मै आसा रखी चिति महि मेरा सभो दुखु गवाइ जीउ।।
इतु मारगि चले भाईअड़े गुरु कहै सु कार कमाइ जीउ।।

तिआगें मन की मतड़ी विसारें दूजा भाउ जीउ।।
इउ पावहि हरि दरसावड़ा नह लगै तती वाउ जीउ।।
हउ आपहु बोलि न जाणदा मै कहिआ सभु हुकमाउ जीउ।।
हरि भगति खजाना बखसिआ गुरि नानकि कीआ पसाउ जीउ।।
मै बहुड़ि न त्रिसना भुखड़ी हउ रजा त्रिपति अघाइ जीउ।।
जो गुर दीसै सिखड़ा तिसु निवि निवि लागउ पाइ जीउ।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 763)

When I see a Sikh of the Guru, I humbly bow and fall at his feet. I tell to him the pain of my soul, and beg him to unite me with the Guru, my Best Friend. I ask that he impart to me such an understanding, that my mind will not go out wandering anywhere else. I dedicate this mind to you. Please, show me the Path to God. I have come so far, seeking the Protection of Your Sanctuary. Within my mind, I place my hopes in You; please, take my pain and suffering away! So walk on this Path, O sister soul-brides; do that work which the Guru tells you to do. Abandon the intellectual pursuits of the mind, and forget the love of duality. In this way, you shall obtain the Blessed Vision of the Lord's Darshan; the hot winds shall not even touch you. By myself, I do not even know how to speak; I speak all that the Lord commands. I am blessed with the Treasure of the Lord's devotional worship; Guru Nanak has been kind and compassionate to me. I shall never again feel hunger or thirst; I am satisfied, satiated and fulfilled. When I see a Sikh of the Guru, I humbly bow and fall at his feet.

Those *Gurumukh Sikhs*, who have good *karma*, go to the *Guru.*

तिन के करम धरम कारज सभि पवितु हहि जो बोलहि हरि हरि राम नामु हरि साते।।
जिन कै पोतै पुंनु है से गुरमुखि सिख गुरू पहि जाते।।

-- आदि ग्रन्थ (सोरठ की वार म० 1, पृ० 648)

All the rituals and Dharmic practices and deeds are sacred, for those who utter the Name of the Lord, Hari, Hari, the True Name of the Lord. Those Gurumukhs, those Sikhs, who have purity as their treasure, go to their Guru.

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MOUTHPIECE OF THE MASTER-MOUTHPIECE OF MIND

(*Gurumukh-Manmukh* गुरुमुख–मनमुख)

Gurumukh – Mouthpiece of the Master

What does '*Gurumukh*' mean?

***Gurumukh* means** "Coming from the persona of the *Guru*" or "To be in the character or personality of the *Guru*" and implies to be god-centred. It literally means *Guru*'s mouth/ voice/ Spokesperson or a person whose "face is turned towards the *Guru*."

The higher spiritual meaning of *Gurumukh* is one who has met the *Guru* within, in meditation, and remains in the will of the *Guru* or attempts to follow the *Guru*'s teachings wholeheartedly. In daily life, it describes one who is living a wholesome life in support of the spirit, as instructed by the *Guru*. *Gurumukh* is the God-conscious being or the God-inspired person who, imbued with the Holy Word, is crowned with glory at the Lord's portal.

गुरमुखि हरि दरि सोभा पाए।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 125)

The Gurumukh is honoured in the Court of the Lord.

Gurumukh is a *Siddha* or the perfect being. Guru Nanak, according to *Sidha Goshti,* had as a pilgrim been searching for such a one all over:

गुरमुखि खोजत भए उदासी।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 939)

I became a wandering Udasi, searching for the Gurumukhs.

Gurumukh is a God-inspired or theocentric person – one who follows the way of life prescribed by the *Guru* and acts on his precepts. In this sense, he has his 'face turned towards the *Guru*'. The word *Gurumukh* is also used in its literal sense of the face of the *Guru*.

गुरू मुखु देखि गरू सुखु पायउ।।

-- आदि ग्रन्थ (सवैये म० 4, पृ० 1400)

Gazing upon the Face of the Guru, I find peace.

Gurumukh, the God-facing man is inspired by the *Guru*'s spirit. He scrupulously follows the *Guru*'s teaching and lives as the Master bids, for he is merged in the *Guru*'s Word. *Gurumukh* lives for truth and righteousness. Having bathed in the pool of Truth, the soul of the *Gurumukh* is purified. Truth pervades his speech, Truth bedecks his vision, Truth fills his actions, too. To a *Gurumukh* alone is Truth revealed, for he is rid of doubt, delusion and pride.

गुरमुखि होवै सु सोझी पाए।। हउमै माइआ भरमु गवाए।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1059)

One who becomes Gurumukh understands. He rids himself of egotism, Maya and doubt.

Discrimination (*Vivek* विवेक) is his hallmark and he burns his ego through concentration on *Shabd*.

गुरमुखि हउमै सबदि जलाए।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 942)

Through Shabd, the Gurumukh burns away his ego.

The *Gurumukh* dwells upon the Name of God. He constantly meditates through *Simran* and gains stability of mind. mind not attuned to the true self becomes limited. The *Gurumukh* dispels all dubiety of the mind.

गुरमुखि सगली गणत मिटावै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 942)

The Gurumukh erases all accounting.

Freedom from attachment characterises his conduct. The *Gurumukh* carries out actions, but he himself transcends them. His deeds are good spontaneously. He is above plea-

sure and pain. The Lord Himself has apportioned woe and weal to man, but the *Gurumukh* is untouched by these. He is a renouncer in spirit even while carrying out duties of the householder. The *Gurumukh* indulges in the actions dictated by his destiny and yet is not lost in them because spiritual discipline and divine enlightenment qualify him to distinguish truly between desired action (*Pravrtti* प्रवृत्ति) and renunciation (*Nivrtti* निवृत्ति).

गुरमुखि परविरति नरविरति पछाणै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 941)

The Gurumukh knows worldliness and renunciation.

The term has been applied to one who has attained mental and spiritual State of Equipoise (*Sahaj*). Beholding the *Guru*'s countenance he attains the highest bliss. The *Gurumukh*s are honoured in the Court of the Lord.

Gurumukh stands in contradistinction to Manmukh, the ego-centred one who has turned his face away from the *Guru*: the ego-centred one turns his back (upon him).

गुरमुखि सनमुखु मनमुखि वेमुखीआ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 131)

The Gurumukh turns toward the Guru, while the self-willed Manmukh turns away from the Guru.

The *Manmukh* is one who follows his own uncontrolled dictates of the mind – indulging in the senses, greed, corruption, and the base desires of the mind, while *Gurumukh's* is an illumined mind – free from ignorance and dubiety. Those who do not recognise the true path to Truth or God are *Manmukh*s. While a *Manmukh* practises deception, the *Gurumukh* is a serene follower of truth.

In Praise of the *Gurumukh* (Bhai Gurdas).

Bhai Gurdas has written numerous Vars in praise of the *Gurumukh* in his 'Varan Gian Ratanavali', a selection of which is given below.

मुल्ल न मिलै अमोल न कीमत पाईऐ।।
पाइ तराजू तोल न अतुल तुलाइऐ।।
निज झार तखत अडोल न डोल डुलाइऐ।।
गुरमुख पंथ निरोल न रलै रलाईऐ।।
कथा अकथ्थ अबोल न बोल बुलाईऐ।।
सदा अभूल्ल अभोल न भोल भुलार्दऐ।।
गुरमुख पंथ अलोल सहज समाईऐ।।
अमिउ सरोवर झोल गुरमुखि पाईऐ।।
लख टोली इक टोल न आप गणाईऐ।।

-- (वार 3, पउड़ी 5)

The Gurumukh – wayfarer: The way of life of Gurumukhs is invaluable; it cannot be purchased; on a weighing-scale, it cannot be weighed. Stabilizing in one's own self and not getting frivolous is his way of life. This way is distinct and does not become defiled even when joined with someone else. Its story is indescribable. This way of life transcends all omissions and all anxieties. Absorbed in equipoise, this Gurumukh's-way gives balance to life. The Gurumukh quaffs from the pool of Nectar. The end-result of millions of experiences is that the Gurumukh never exhibits his ego.

गुरमुख होवै साध संग होरत संग कुसंग न रच्चै।।
गुरमुख पंथ सुहेलड़ा बारह पंथ न खेचल खच्चै।।
गुरमुख वरन अवरन होई रंग सुरंग तंबोल परच्चै।।
गुरमुख दरसन देखणा छिअ दरसन परसन न सरच्चै।।
गुरमुख निहचल मत्ति है दूजे भाइ लुभाइ न पच्चै।।
गुरमुख शबद कमावणा पैरी पै रहरासि न हच्चै।।
गुरमुख भाइ भगति चह मच्चै।।

-- (वार 5, पउड़ी 1)

Attributes of Gurumukhs, the Guru-oriented: The person, having attained the status of Gurumukh in the holy congregation, does not mix up with bad company. The way (life) of the Gurumukh is simple and enjoyable; he does not enrapt himself with the concerns of the twelve sects (of yogis). Gurumukhs go beyond the castes, colours and creed, and go about in equanimity like the red colour of the betel-leaf. Gurumukhs behold the Guru's school and put no faith in the six schools (of tradition).

Gurumukhs have steadfast wisdom and do not waste themselves in the fire of duality. Gurumukhs practice the Guru's Shabd and never forsake the exercise of touching the feet, i.e., they never abandon humility. Gurumukhs abound in loving devotion.

गुरमुख मिट्ठा बोलणा जो बोलै सोई जप जापै।।
गुरमुख अख्खीं देखणा ब्रहम धिआन धर आप सु आपै।।
गुरमुख सुनणा सुरत कर पंच शबद गुर शबद अलापै।।
गुरमुख किरत कमावणी नमशकार डंडउत सिजापै।।
गुरमुख मारग चल्लणा परदख्खणा पूरन परतापै।।
गुरमुख खाणा पैन्हणा जग्ग भोग संजोग पछापै।।
गुरमुख सवण समाधि है आपे आप न थाप उथापै।।
घरबारी जीवन मुकति लहिर न भवजल भउ न विआपै।।
पार पए लंघ तरै सरापै।।

-- (वार 6, पउड़ी 18)

A liberated house-holder: The polite language of the true disciple (Sikh or Shishya) brings out what he thinks in his mind and heart. A disciple beholds God everywhere with his own eyes- that is akin to a yogi's meditation. When a disciple listens attentively to, or himself plays the Word of God – that is akin to the five ecstatic sounds in the brain of a yogi. Earning livelihood by one's own hands by a disciple is akin to the obeisance and prostration (of Hindus). When the Gurumukh walks to behold the Guru, that is akin to the very holy circumambulation. When the Guru-oriented person eats and clothes himself, that is akin to the performance of sacrifice and offerings. When the Gurumukh sleeps, that is akin to the yogi's trance. The Gurumukh does not withdraw his thoughts from the object of his concentration, i.e., God, the Guru. The householder is liberated in life; he is not afraid of the waves of the World-Ocean and fear does not enter his heart. He goes beyond the scope of blessings and curses, and does not utter them.

गुरमुख हउमैं परहरै मन भावै खसमै दा भाणा।।
पैरीं पै पाखाक होइ दरगह पावै माण निमाणा।।
वरतमान विच वरतदा होवणहार सोई परवाणा।।
कारण करता जो करै सिर धर मंन करै शुकराणा।।
राजी होइ रजाइ विच्च दुनीआं इंदर जिउ मिहमाणा।।

विसमादी विसमाद विच कुदतर कादर नौं कुरबाणा।।
लेख अलेख सदा निरबाणा।।

-- (वार 18, पउड़ी 21)

Non-attachment of the Gurumukhs: The Gurumukh repudiates his ego and accepts the Will of God. Becoming humble, and falling at the feet, he becomes akin to dust and earns honour in the Court of the Lord. He always moves in the present, i.e., never ignores the contemporary situation, and side by side, accepts whatever that is likely to happen. Whatever the Creator of all causes does, is gratefully accepted by him. He remains happy in the Will of the Lord, and considers himself a mere guest in this world. He remains elated in the love of the Lord and goes sacrificed unto the feats of the Creator. Living in the world, he remains detached and liberated.

गुरमुख परउपकारी विरला आइआ।।
गुरमुख सुख फल पाई आप गवाइआ।।
गुरमुख साखी शबद सिक्ख सुणाइआ।।
गुरमुख शबद वीचार सच्च कमाइआ।।
सच्च रिदै मुहि सच्च सच्च सुहाइआ।।
गुरमुख जनम सवार जगत तराइआ।।

-- (वार 19, पउड़ी 12)

Rarity of the Gurumukh: Rarely comes a benevolent Gurumukh, who, discarding his ego from his self, receives the Fruit of Delight. Only the Gurumukh tells the story of the grandeur of the Word to the disciples (of the Guru), but never claims to tell something as his own. Deeply pondering over the Word, the Gurumukh practices Truth in his life. He likes the Truth, which resides in His heart, as well as in his speech. Such a Gurumukh not only spruces His own life, rather, he gets the whole world across.

Updesh उपदेश - Discourse.

तिस नो प्राणी सदा धिआवहु जिनि गुरमुखि बणत बणाई।।
सतिगुर भेटै सो जनु सीझै जिसु हिरदै नामु वसाई।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 912)

O mortal, meditate forever on the Lord, who has made the Gurumukh in His making. That humble being, who meets with the True Guru, is fulfilled; the Name abides in his heart.

आवहो संत जनहु गुण गावह गोविंद केरे राम।।

गुरमुखि मिलि रहीऐ घरि वाजहि सबद घनेरे राम।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 775)

Come, humble Sants, and sing the Glorious Praises of the Lord of the Universe. Let us gather together as Gurumukhs; within the home of our own heart, Shabd vibrates and resonates.

जिसु नालि जोरु न चलई खले कीचै अरदासि।।

नानक गुरमुखि नामु मनि वसै ता सुणि करे साबासि।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 994)

Stand and offer your prayer to the One who cannot be moved by force. O Nanak, Naam, the Name of the Lord, abides within the mind of the Gurumukh; hearing his prayer, the Lord applauds him.

गोबिद की ऐसी कार कमाइ।।

जो किछु करे सु सति करि मानहु गुरमुखि नामि रहहु लिव लाइ।।

-- आदि ग्रन्थ (सारंग म० 4, पृ० 1199)

This is the way to work for the Lord: Whatever He does, accept that as true. As Gurumukh, remain lovingly absorbed in His Name.

साचे नालि तेरा गंढु लागै गुरमुखि सदा समाले।।

इउ कहै नानकु जह मन तूं धावदा तह हरि तेरै सदा नाले।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 440)

You shall be linked to the True Lord, and as Gurumukh, remember Him forever. Thus says Nanak: wherever you go, O my mind, the Lord is there with you.

मेरे मन सेवहु अलख निरंजन नरहरि जितु सेविऐ लेखा छुटीऐ।।

जन नानक हरि प्रभि पूरे कीए खिनु मासा तोलु न घटीऐ।।

-- आदि ग्रन्थ (गउड़ी पूरबी म० 4, पृ० 170)

O my mind, serve the Unknowable and Immaculate Lord, the Man-lion; serving Him, your account will be cleared. The Lord God has made servant Nanak perfect; he is not diminished by even the tiniest particle.

तजि अभिमान मोह माइआ फुनि भजन राम चितु लावउ।।
नानक कहत मुकति पंथ इहु गुरमुखि होइ तुम पावउ।।

-- आदि ग्रन्थ (गउड़ी म० 9, पृ० 219)

Renounce your egotistical pride and your emotional attachment to Maya; focus your consciousness on the Lord's meditation. Says Nanak, this is the path to liberation. Become Gurumukh, and attain it.

Vinati विनती - Prayer.

जिनी गुरमुखि नामु सलाहिआ तिना सभ को कहै साबासि।।
तिन की संगति देहि प्रभ मै जाचिक की अरदासि।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 42)

Those Gurumukhs, who praise the Name, are applauded by everyone. Grant me their company, God, I am a beggar; this is my prayer.

जो गुरमुखि नामु धिआइदे तिन दरसनु दीजै।।
हम तिन के चरण पखालदे धूड़ि घोलि घोलि पीजै।।

-- आदि ग्रन्थ (तिलंग म० 4, पृ० 726)

Please bless me with the Blessed Vision of the Darshan of those Gurumukhs, who meditate on Naam, the Name of the Lord. I wash their feet, and drink in the dust of their feet, dissolved in the wash water.

दरि मंगतु जाचै दानु हरि दीजै क्रिपा करि।।
गुरमुखि लेहु मिलाइ जनु पावै नामु हरि।।

-- आदि ग्रन्थ (सूही की वार म० 1, पृ० 790)

I am a beggar at Your Door, begging for charity; O Lord, please grant me Your Mercy, and give to me. As Gurumukh, unite me, your humble servant, with You, that I may receive Your Name.

जन कउ क्रिपा करहु मधसूदन हरि देवहु नामु जपाइआ।।
मै मूरख अंधुले नामु टेक है जन नानक गुरमुखि पाइआ।।

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1319)

As Gurumukh, unite me, your humble servant, with You, that I may receive Your Name. I am a blind fool; Your Name is my only Support. As Gurumukh, servant Nanak, has found it.

नामु मिलै मनु त्रिपतीऐ बिनु नामै ध्रिगु जीवासु।।
कोई गुरमुखि सजणु जे मिलै मै दसे प्रभु गुणतासु।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 40)

Receiving the Name, the mind is satisfied; without the Name, life is cursed. If I meet the Gurumukh, my Spiritual Friend, he will show me God, the Treasure of Excellence.

सभना तेरी आस प्रभु सभ जीअ तेरे तूं रासि।।
प्रभ तुधहु खाली को नही दरि गुरमुखा नो साबासि।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 40)

O God, You are the Hope of all. All beings are Yours; You are the Wealth of all. O God, none return from You empty-handed; at Your Door, the Gurumukhs are praised and acclaimed.

हरि मेलहु सतिगुरु दइआ करि मनि वसै एकंकारु।।
जिन गुरमुखि सुणि हरि मंनिआ जन नानक तिन जैकारु।।

-- आदि ग्रन्थ (कानड़ा की वार म० 4, पृ० 1314)

O Kind and Compassionate True Guru, please unite me with the Lord, that the One Creator of the Universe may abide within my mind. Those Gurumukhs, who listen to the Lord and believe in Him – servant Nanak salutes them.

Who is a *Gurumukh*?

i. One who is attached to the *Guru*.

- One who surrenders body and mind to the *Guru*, and gives away both, the mind and the head.

तनु मनु गुर पहि वेचिआ मनु दीआ सिरु नालि।।
त्रिभवणु खोजि ढंढोलिआ गुरमुखि खोजि निहालि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 20)

I have sold my body and mind to the Guru, and I have given my mind and head as well. I was seeking and searching for Him throughout the triple worlds; then, as Gurumukh, I sought and found Him.

मनु तनु सउपे आगै धरे हउमै विचहु मारि।।
धनु गुरमुखि सो परवाणु है जि कदे न आवै हारि।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 28)

Placing mind and body in offering before the Lord, they conquer and eradicate egotism from within. Blessed and acclaimed is that Gurumukh, who shall never be defeated.

- One in whom He has manifest, who is merged with the *Guru* by means of doing *Sewa* day and night, and worships the *Satguru* within.

गुरमुखि परतीति भई मनु मानिआ अनदिनु सेवा करत समाइ।।
अंतरि सतिगुरु गुरू सभ पूजे सतिगुर का दरसु देखै सभ आइ।।

-- आदि ग्रन्थ (सलोक वारां ते वधीक म० 4, पृ० 1423)

The Gurumukh has faith; his mind is connected and satisfied. Night and day, he serves the Lord, absorbed in Him. The Guru, the True Guru, is within; Everyone comes to see the Blessed Vision of His Darshan.

मनमुख जूठि न उतरै जे सउ धोवण पाइ।।
नानक गुरमुखि मेलिअनु गुर कै अंकि समाइ।।

-- आदि ग्रन्थ (सलोक वारां ते वधीक म० 3, पृ० 1418)

The filth of the Manmukhs is not washed away, even if they wash hundreds of times. O Nanak, the Gurumukhs are united with the Lord; they merge into the Guru's Being.

सुतिआ गुरु सालाहीऐ उठदिआ भी गुरु आलाउ।।
कोई ऐसा गुरमुखि जे मिलै हउ ता के धोवा पाउ।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 758)

Praise the Guru while you are asleep, and call on the Guru while you are up. If only I could meet such a Gurumukh, I would wash His Feet.

- One who does *Guru*'s *Sewa*.

मन करहला गुरि मंनिआ गुरमुखि कार कमाइ।।
गुर आगै करि जोदड़ी जन नानक हरि मेलाइ।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 234)

O camel-like mind, one who surrenders to the Guru becomes Gurumukh, and works for the Lord. Offer your prayers to the Guru; O servant Nanak, He shall unite you with the Lord.

- One who praises the *Guru*, which is why his face (*mukh* मुख) is beautiful on account of love for the *Guru*.

बलिहारी गुर आपणे जिनि अउगण मेटि गुण परगटीआए।।
वडी वडिआई वडे की गुरमुखि आलाए।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 303)

I am sacrifice to my Guru, who has erased my demerits, and revealed my virtuous merits. The Gurumukh chants the glorious greatness of the great Lord God.

गुरमुखीआ मुह सोहणे गुर कै हेति पिआरि।।
सची भगती सचि रते दरि सचै सचिआर।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 66)

Beautiful are the faces of the Gurumukhs, who bear love and affection for the Guru. Through true devotional worship, they are tuned to Truth; at the True Door, they are found to be true.

- One who has true understanding of the *Guru* as the Creator and as the Doer.

गुरु अगोचरु निरमला गुर जेवडु अवरु न कोइ।।
गुरु करता गुरु करणहारु गुरमुखि सची सोइ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 52)

The Guru is Imperceptible, Immaculate and Pure. There is no other as great as the Guru. The Guru is the Creator, the Guru is the Doer. The Gurumukh obtains true glory.

- One who becomes a Swan by quaffing at *Naam*, by discovering *Guru* to be *Mansarovar* (The Lake of Nectar).

गुरु सरवरु मान सरोवरु है वडभागी पुरख लहंन्हि।।
सेवक गुरमुखि खोजिआ से हंसुले नामु लहंनि।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 757)

The Guru is like the Mansarovar Lake; only the very fortunate being find Him. The Gurumukhs, the selfless servants, seek out the Guru; the swan-souls feed there on Naam, the Name of the Lord.

गुरमुखि पाइआ नामु हउ गुर कउ वारिआ।।
तू आपि सवारहि आपि सिरजनहारिआ।।

-- आदि ग्रन्थ (सूही की वार म० 1, पृ० 791)

As Gurumukh, I have obtained the Name; I am a sacrifice to the Guru. You Yourself embellish and adorn us, O Creator Lord.

ii. One who realises the Essence, after transcending the triple *Guna*s and achieving Self-knowledge.

- One who renounces ego and searches for and discovers the triple worlds.

तनु मनु गुर पहि वेचिआ मनु दीआ सिरु नालि।।
त्रिभवणु खोजि ढंढोलिआ गुरमुखि खोजि निहालि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 20)

I have sold my body and mind to the Guru, and I have given my mind and head as well. I was seeking and searching for Him throughout the triple worlds; then as Gurumukh, I sought and found Him.

- One who transcends the triple *Guna*s.

गुरमुखि ब्रहमु हरीआवला साचै सहजि सुभाइ।।
साखा तीनि निवारीआ एक सबदि लिव लाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 66)

The Gurumukh is like God's tree, always green, blessed with the Sublime Love of the True One with intuitive peace and poise. He cuts off the three branches of the three qualities, and embraces love for the One Word (Shabd).

- One who achieves Self-realisation.

बिनु संगति साध न ध्रापीआ बिनु नावै दूख संतापु।।
हरि जपि जीअरे छुटीऐ गुरमुखि चीनै आपु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 20)

Without the Sadh Sangat, the Company of the Holy, one will not be satisfied. Without the Name, all suffer in sorrow. Chanting the Name of the Lord, O my soul, you shall be emancipated; as Gurumukh, you shall come to understand your own self.

सोहं आपु पछाणीऐ सबदि भेदि पतीआइ।।
गुरमुखि आपु पछाणीऐ अवर कि करे कराइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 60)

One who recognises within himself that "He is me", and who is pierced through by Shabd, is satisfied. When one becomes Gurumukh and realises his own self, what more is there left to do or have done?

- One whose speech is *Brahm*.

जिउ बोलाए तिउ बोलीऐ जा आपि बुलाए सोइ।।
गुरमुखि बाणी ब्रहमु है सबदि मिलावा होइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 39)

I speak just as He makes me speak, when He Himself makes me speak. The Word of the Gurumukh is God Himself. Through Shabd, we merge in Him.

- One who considers *Brahm*.

वसतु लहै घरि आपणै चलै कारजु सारि।।
वणजारिआ सिउ वणजु करि गुरमुखि ब्रहमु बीचारि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 56)

He finds the merchandise within his own home, and departs after arranging the affairs. So trade with the true traders, and as Gurumukh, contemplate God.

- One who considers the Essence and also realises the Essence.

प्रेम पदारथु पाईऐ गुरमुखि ततु वीचारु।।
सा धन आपु गवाइआ गुर कै सबदि सीगारु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 61)

The Treasure of the Lord's Love is obtained by the Gurumukh, who contemplates the essence of reality. The bride eradicates her selfishness, and adorns herself with the Guru's Word (Shabd).

अवगण परहरि करणी सारी दरि सचै सचिआरो।।
आवणु जावणु ठाकि रहाए गुरमुखि ततु वीचारो।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 437)

Discarding my vices, I do good deeds, and in the True court, I am judged as true. My coming and going has come to an end; as Gurumukh, I reflect upon the nature of reality.

iii. One who receives the Drink of *Naam*.

- One who tastes *Ram*'s (God's) Name and foregoes the other tasteless things.

रसना साद चखै भाइ दूजै अति फीके लोभ बिकारे।।
जो गुरमुखि साद चखहि राम नामा सभ अन रस साद बिसारे।।

-- आदि ग्रन्थ (नट म० 4, पृ० 980)

The tongue savours the bland, insipid taste of the love of duality, greed and corruption. The Gurumukh tastes the flavour of the Lord's Name, and all other tastes and flavours are forgotten.

- One in whom *Naam* resides and who amasses the wealth of *Naam* day and night.

राम नामु जपि दिनसु राति गुरमुखि हरि धनु जानु।।
सभि सुख हरि रस भोगणे संत सभा मिलि गिआनु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 21)

Chant the Name of the Lord day and night; become Gurumukh, and know the Wealth of the Lord. All comforts and peace, and the Essence of the Lord, are enjoyed by acquiring spiritual wisdom in the Society of the Sants.

भाई रे इसु मन कउ समझाइ।।
ए मन आलसु किआ करहि गुरमुखि नामु धिआइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 28)

O Siblings of Destiny, instruct your minds in this way. O mind, why are you so lazy? Become Gurumukh, and meditate on the Name.

सुख सागरु हरि नामु है गुरमुखि पाइआ जाइ।।
अनदिनु नामु धिआईऐ सहजे नामि समाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 29)

The Name of the Lord is the Ocean of Tranquillity; the Gurumukhs obtain it. Meditating on the Name, night and day, they are easily and serenely absorbed in Naam.

साचे मैलु न लागई मनु निरमलु हरि धिआइ।।
गुरमुखि सबदु पछाणीऐ हरि अंमृत नामि समाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 29)

The truthful ones are not stained by filth. Meditating on the Lord, their minds remain pure. The Gurumukhs realise the Word (Shabd); they are immersed in the Ambrosial Nectar of the Lord's Name.

- One who posseses Nectarous Name.

गुरमुखि अंमृतु नामु है जितु खाधै सभ भुख जाइ।।
त्रिसना मूलि न होवई नामु वसै मनि आइ।।

-- आदि ग्रन्थ (सारंग म० 3, पृ० 1250)

The Guru's Word is the Ambrosial Nectar of the Name. Eating it, all hunger departs. There is no thirst or desire at all, when the Name comes to dwell in the mind.

- One who considers Name and the Vedas.

गुरमुखि नाद बेद बीचारु।। बिनु गुर पूरे घोर अंधारु।।

-- आदि ग्रन्थ (मलार म० 5, पृ० 1270)

The Gurumukhs reflect on the Sound-current of Naad, and the wisdom of the Vedas. Without the Perfect Guru, there is only pitch-black darkness.

- One who does the practice of *Surat-Shabd Yoga* and devotion.

गुरमुखि जोगु कमावै अउधू जतु सतु सबदि वीचारी।।
सबदि मरै मनु मारे अउधू जोग जुगति वीचारी।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 908)

The Gurumukh practices Yoga; he is the true hermit. He practices abstinence and truth, and contemplates Shabd. One who dies in Shabd and conquers his mind is the true hermit; he understands the Way of Yoga.

गुरमुखि जोग सबदि आतमु चीनै हिरदै एकु मुरारी।।
मनूआ असथिरु सबदे राता एहा करणी सारी।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 908)

This is the Yoga of the Gurumukh: Through Shabd, he understands his own soul, and he enriches within his heart the One Lord. Imbued with Shabd, his mind becomes steady and stable; this is the most excellent action.

- One who Plays the Unending Melody.

गुरमुखि एको एकु पछाता गुरमुखि होइ लखावैगो।।
गुरमुखि जाइ मिलै निज महली अनहद सबदु बजावैगो।।

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1310)

The Gurumukh realises the One and the only Lord; He is revealed to the Gurumukh. The Gurumukh goes and meets the Lord in His Mansion deep within; the Unstruck Word (Shabd) vibrates there.

- One who realises the Voice, after searching for It.

वाहु वाहु बाणी सचु है गुरमुखि लधी भालि।।
वाहु वाहु सबदे उचरै वाहु वाहु हिरदै नालि।।
गुरमुखि साचे का भउ पावै।। गुरमुखि बाणी अघड़ु घड़ावै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 941)

Waah! Waah! is the Bani of the True Shabd. Searching, the Gurumukhs have found it. Waah! Waah! They chant the Word (Shabd). Waah! Waah! They enshrine it in their hearts.

- A rare *Gurumukh* realises the Melody.

अनहद बाणी गुरमुखि जाणी बिरलो को अरथावै।।
नानकु आखै सचु सुभाखै सचि रपै रंगु कबहू न जावै।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 945)

The Gurumukh knows the Unstruck Sound current of the Bani; how rare are those who understand it. Says Nanak, one who speaks the Truth is dyed in the colour of Truth, which will never fade away.

बाणी बिरलउ बीचारसी जे को गुरमुखि होइ।।
इह बाणी महा पुरख की निज घरि वासा होइ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 935)

How rare are those who contemplate the Guru's Bani (Word); they become Gurumukhs. This is the Bani of the Supreme Being; through it, one dwells within the home of his inner being.

- The *Gurumukh* realises the greatness of the *Guru* and speaks the Unspoken Language.

वाहु वाहु आपि अखाइदा गुर सबदी सचु सोइ।।
वाहु वाहु सिफति सलाह है गुरमुखि बूझै कोइ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 514)

Waah! Waah! The Lord Himself causes us to praise Him through the True Word (Shabd) of the Guru. Waah! Waah! is His Eulogy and Praise; how rare are the Gurumukhs who understand this.

बिनु नावै धनु बादि है भूलो मारगि आथि।।
साचउ साहिबु सेवीऐ गुरमुखि अकथो काथि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 59)

Without the Name, wealth is useless; deceived by wealth, one has lost one's way. So serve the True Lord; become Gurumukh, and speak the Unspoken.

- A rare *Gurumukh* realises the Name, and its provision always stays with him.

हरि का नामु निधानु है कोई गुरमुखि जाणै।।
नानक जिन सतिगुरु भेटिआ रंगि रलीआ माणै।।

-- आदि ग्रन्थ (तिलंग म० 1, पृ० 726)

The Name of the Lord is a Treasure, known only to the few Gurumukhs. O Nanak, those who meet with the True Guru, enjoy peace and pleasure.

मन का तोसा हरि नामु है हिरदै रखहु सम्हालि।।
एहु खरचु अखुटु है गुरमुखि निबहै नालि।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 756)

The Lord's Name is the nourishment of the mind; cherish it, and preserve it carefully within your heart. This nourishment is inexhaustible; it is always there with the Gurumukhs.

- Those *Gurumukh*s are blessed, who have the Name for their support, who do the Remembrance of the Name and receive respect on account of the Name.

गुण निधानु हरि पाइआ सहजि करे वीचारु।।
धंनु वापारी नानका जिसु गुरमुखि नामु अधारु।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 650)

One finds the Lord, the Treasure of Excellence, and peacefully contemplates Him. Blessed is the trader, O Nanak, who, as Gurumukh, takes the Name as his only Support.

सभ वडिआईआ हरि नाम विचि हरि गुरमुखि धिआईऐ।।
जि वसतु मंगीऐ साई पाईऐ जे नामि चितु लाईऐ।।

-- आदि ग्रन्थ (बिलावल की वार म० 4, पृ० 850)

All Glorious Greatness is in the Name of the Lord; as Gurumukh, meditate on the Lord. One obtains all that he asks for, if one keeps one's consciousness focused on the Lord.

- In the *Kali Yuga*, the *Gurumukh* crosses over by means of the Ship of *Rama*'s (God's) Name.

राम नामु पिआरा जगत निसतारा राम नामि वडिआई।।
कलिजुगि राम नामु बोहिथा गुरमुखि पारि लघाई।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 443)

The Name of the Lord, the Emancipator of the World, is dear to him; the Name of the Lord is his glory. In this dark age of Kali Yuga, the Lord's Name is the boat, which carries the Gurumukh across.

What is a *Gurumukh*?

- He is a consummate wise person and meditator.

धारि अनुग्रहु अपुनी करि लीनी गुरमुखि पूर गिआनी।।
सरब सूख आनंद घनेरे ठाकुर दरस धिआनी।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1228)

Showering His kindness and compassion, He shall make you His own. As Gurumukh, your spiritual wisdom shall be perfect. All peace and all sorts of ecstasy shall be obtained. Be meditating on the Darshan, the Blessed Vision of the Lord and Master.

- He has the support of the Name.

साचै सबदि लागि मति उपजै गुरमुखि नामु सोहागो।।
नानक सबदि मिलै भउ भंजनु हरि रावै मसतकि भागो।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 568)

Attached to the True Word (Shabd), wisdom comes forth. The Gurumukh obtains Naam, the Name of the Husband-Lord. O Nanak, through Shabd, one meets the Lord, the Destroyer of fear, and by the destiny written on her forehead, the soul-bride enjoys Him.

गुरमुखि नामु सुहागु है मसतकि मणी लिखिआसु।।
हरि हरि नामु उरि धारिआ हरि हिरदै कमल प्रगासु।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1416)

The Gurumukhs are embellished and exalted by Naam, the Name of the Lord, the Jewel of Destiny is engraved upon their foreheads. They enshrine the Name of the Lord, Hari, Hari, within their hearts; the Lord illumines their heart-lotus.

- One is the truly happily-married woman, who accepts the bedstead of God, tastes the Drink of the Ocean of Happiness upon the bedstead of her Lord, and puts on the adornment of fearful devotion and *Shabd*.

आवण जाणु नही मनु निहचलु पूरे गुर की ओट गही।।
नानक राम नामु जपि गुरमुखि धनु सोहागणि सचु सही।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1254)

Her mind is steady and stable, she does not come and go in reincarnation. She takes the Shelter of the Perfect Guru. O Nanak, as Gurumukh, chant the Name; you shall then be accepted as the true soul-bride of the Lord.

गुरमुखि सदा सोहागणी पिरु राखिआ उर धारि।।
मिठा बोलहि निवि चलहि सेजै रवै भतारु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 31)

The Gurumukh is happy and pure bride-soul forever. She keeps her Husband-Lord enshrined within her heart. Her speech is sweet, and her way of life is humble. She enjoys the Bed of her Husband-Lord.

What is a *Gurumukh* Like?

- He is coloured in the deep red hue, which colours his mind; all other colours are removed.

हरि दइआलि दइआ प्रभि कीनी मेरै मनि तनि मुखि हरि बोली।।
गुरमुखि रंगु भइआ अति गूड़ा हरि रंगि भीनी मेरी चोली।।

-- आदि ग्रन्थ (गउड़ी पूरबी म० 4, पृ० 168)

The Merciful Lord God showered me with His Mercy; with mind and body and mouth, I chant the Lord's Name. As Gurumukh, I have been dyed in the deep and lasting colour of the Lord's Love. The robe of my body is drenched with His Love.

- He is suffused in the colour of the Name and enjoys the Drink of the Lord.

गुरमुखि धिआन सहज धुनि उपजै सचि नामि चितु लाइआ।।
गुरमुखि अनदिनु रहै रंगि राता हरि का नामु मनि भाइआ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 512)

The Gurumukh meditates on the Lord; the Celestial Sound-current resounds within him, and he focuses his consciousness on the True Name. The Gurumukh remains imbued with the Lord's Love, night and day; his mind is pleased with the Name of the Lord.

- He is suffused in colour and fragrance.

गुरमुखि रंगि चलूलिआ मेरा मनु तनो भिंना।।
जनु नानकु मुसकि झकोलिआ सभु जनमु धनु धंना।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 448)

As Gurumukh, I am dyed in the deep red of the poppy, and my mind and body are drenched with His Love. Slave Nanak is drenched with His Fragrance; blessed, blessed is his entire life.

- He is a Great King and a wise person. He is joyous.

जिन गुरमुखि हरि आराधिआ से साह वड दाणे।।
हउ सतिगुर कउ सद वारिआ गुर बचनि समाणे।।

-- आदि ग्रन्थ (तिलंग म० 4, पृ० 726)

Those Gurumukhs, who worship and adore the Lord, are wealthy and very wise. I am forever a sacrifice to the True Guru, I am absorbed in the words of the Guru's Teachings.

What does the *Gurumukh* Do?

- He procures the Wealth of the Lord.

हउमै माइआ सभ बिखु है नित जगि तोटा संसारि।।
लाहा हरि धनु खटिआ गुरमुखि सबदु वीचारि।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 300)

Egotism and Maya are total poison; in these, people continually suffer loss in this world. Contemplating the Word, the Gurumukh earns the profit of the Wealth of the Lord's Name.

- He drinks the Nectar of the Lord and drinks It for aeons and aeons.

धधै धावत वरजि रखु मूड़े अंतरि तेरै निधानु पइआ।।
गुरमुखि होवहि ता हरि रसु पीवहि जुगा जुगंतरि खाहि पइआ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 435)

Restrain your wandering mind, you fool; deep within you, the Treasure is to be found. When one becomes Gurumukh, then one drinks in the sublime essence of the Lord, throughout the ages, one continues to drink it in.

- He merges into the Name or the Truth.

वडभागीआ सोहागणी जिना गुरमुखि मिलिआ हरि राइ।।
अंतर जोति प्रगासीआ नानक नामि समाइ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 309)

Very fortunate is the soul-bride, who, as Gurumukh, meets the Lord, her King. Her inner being is illuminated with His Divine Light, O Nanak, she is absorbed in His Name.

जीवतिआ मरीऐ भउजलु तरीऐ गुरमुखि नामि समावै।।
पूरा पुरखु पाइआ वडभागी सचि नामि लिव लावै।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 775)

Remaining dead while yet alive, cross over the terrifying World-Ocean. As Gurumukh, merge in the Name. One obtains the Perfect Primal Lord, by great good fortune, lovingly focusing on the True Name.

सचु सुतिआ जिनी अराधिआ जा उठे ता सचु चवे।।
से विरले जुग महि जाणीअहि जो गुरमुखि सचु रवे।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 312)

Those who dwell upon the True Lord while asleep, utter the True Name when they are awake. How rare in the world are those Gurumukhs, who dwell upon the True Lord.

- His every pore, every breath and every morsel worships the Lord.

बाणी राम नाम सुणी सिधि कारज सभि सुहाए राम।।
रोमे रोमि रोमि रोमे मै गुरमुखि रामु धिआए राम।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 443)

Hearing the Bani of the Lord's Name, all my affairs were brought to perfection and embellished. With each and every hair, with each and every pore of hair, as Gurumukh, I meditate upon the Lord.

नामु सलाहनि नामु मंनि असथिरु जगि सोई।।
हिरदै हरि हरि चितवै दूजा नही कोई।।
रोमि रोमि हरि उचरै खिनु खिनु हरि सोई।।
गुरमुखि जनमु सकारथा निरमलु मलु खोई।।

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1247)

Those who praise the Name, and believe in the Name, are eternally stable in the world. Within their hearts, they dwell on the Lord, and nothing else at all. With each and every hair, they chant the Lord's Name, each and every instant, the Lord. The birth of the Gurumukh is fruitful and certified; pure and unstained, his filth is washed away.

- He stays alive, singing the praises of the Lord.

बिनु जल कमल सु ना थीऐ बिनु जल मीनु मराइ।।
नानक गुरमुखि हरि रसि मिलै जीवा हरि गुण गाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 63)

The lotus does not exist without water, and as the fish dies without water, O Nanak, so does the Gurumukh live, receiving the Sublime Essence of the Lord, and singing the Glorious Praises of the Lord.

इकु खिनु हरि प्रभि किरपा धारी गुन गाए रसक रसीक।।
गावत सुनत दोऊ भए मुकते जिना गुरमुखि खिनु हरि पीक।।

-- आदि ग्रन्थ (प्रभाती म० 4, पृ० 1335)

The Lord God showered me with His Mercy for an instant, I sing His Glorious Praises with joyous love and delight. Both the singer and the listener are liberated, when, as Gurumukh, they drink in the Lord's Name, even for an instant.

- He acquires the True Object and always takes care of Truth.

सचु सचे के जन भगत हहि सचु सचा जिनी अराधिआ।।
जिन गुरमुखि खोजि ढंढोलिआ तिन अंदरहु ही सचु लाधिआ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 313)

Those, who truly worship and adore the True Lord, are truly humble devotees of the True Lord. Those Gurumukhs, who search and seek, find the True One within themselves.

साचे नालि तेरा गंढु लागै गुरमुखि सदा समाले।।
इउ कहै नानकु जह मन तूं धावदा तह हरि तेरै सदा नाले।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 440)

You shall be linked to the True Lord, and as Gurumukh, remember Him forever. Thus says Nanak: wherever you go, O my mind, the Lord is there with you.

- He sows the Seed of ruth and assiduously focuses on the Truth.

गुरमुखि बीजे सचु जमै सचु नामु वापारु।।
जो इतु लाहै लाइअनु भगती देइ भंडार।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 428)

The Gurumukh plants the seed of the True Name, and it sprouts. He deals in the True Name alone. Those, whom the Lord has attached to this profitable venture, are granted the Treasure of Devotional Worship.

से जन साचे सदा सदा जिनी हरि रसु पीता।।
गुरमुखि सचा मनि वसै सचु सउदा कीता।।

-- आदि ग्रन्थ (रामकली की वार म० 1, पृ० 955)

They are true, forever true, who drink in the Sublime Essence of the Lord. The True Lord abides in the mind of the Gurumukh; He strikes the true bargain.

What is the *Gurumukh*'s devotion?

- His devotion is to merge into the Lord's Name.

गुरमुखि सेवा महली थाउ पाए।। गुरमुखि अंतरि हरि नामु वसाए।।
गुरमुखि भगति हरि नामि समाए।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 160)

The Gurumukhs serve Him; they obtain a place in the Mansion of His Presence. The Gurumukhs enshrine the Name within the mind. The Gurumukhs worship the Lord, and are absorbed in the Name.

गुरमुखि अनदिनु सबदे राता।। गुरमुखि जुग चारे है जाता।।
गुरमुखि गुण गावै सदा निरमलु सबदे भगति करावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 125)

The Gurumukhs are attuned to Shabd, night and day. The Gurumukhs are known throughout the four ages. The Gurumukhs always sing the Glorious Praises of the Immaculate Lord. Through Shabd, they practice devotional worship.

- His devotion is the manifestation of Melody of *Sahaj* (Tranquillity), and acquiring the State of *Sahaj*.

गुरमुखि भगति जितु सहज धुनि उपजै बिनु भगती मैलु न जाए।।
नानक कामणि पिरहि पिआरी विचहु आपु गवाए।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 245)

The Gurumukh practices that devotional worship, by which the Celestial Music wells up; without this devotional worship, filth is not removed. O Nanak, the soul-bride, who sheds selfishness and conceit from within, is dear to her Beloved.

गुरमुखि भगति सहज घरु पाईऐ।। बिनु गुर भेटे मरि आईऐ जाईऐ।।

-- आदि ग्रन्थ (धनासरी म० 1, पृ० 686)

The Gurumukhs worship the Lord, and find His Celestial Home. Without meeting the Guru, they die, and come and go into reincarnation.

- During his meditation, the Melody of *Sahaj* is manifested.

गुरमुखि धिआन सहज धुनि उपजै सचि नामि चितु लाइआ।।
गुरमुखि अनदिनु रहै रंगि राता हरि का नामु मनि भाइआ।।

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 512)

The Gurumukh meditates on the Lord; the Celestial Sound-current resounds within him, and he focuses his consciousness on the True Name. The Gurumukh remains imbued with the Lord's Love, night and day; his mind is pleased with the Name of the Lord.

- He acquires the benefit of the Essence of devotion.

सतिगुरु होइ दइआलु त नामु धिआईऐ।।
लाहा भगति सु सारु गुरमुखि पाईऐ।।

-- आदि ग्रन्थ (माझ की वार म० 1, पृ० 145)

When the True Guru becomes merciful, we get to meditate on the Name. The profit of devotional worship is excellent. It is obtained by the Gurumukh.

- Only a rare *Gurumukh* achieves the wondrous devotion of the Lord.

गुरमति पाई वडी वडिआई सचै सबदि रसु पीजै।।
नानक हरि की भगति निराली गुरमुखि विरलै कीज।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 568)

Under the Guru's Instruction, one is blessed with glorious greatness; one drinks in the essence of the True Word (Shabd). O Nanak, devotional worship of the Lord is wonderful, but only a few Gurumukhs get to perform it.

A peep into the *Gurumukh.*

- By Winding-in the Conscious Truth, he gets attached to the Name.

गुरमुखि लालो लालु है जिउ रंगि मजीठ सचड़ाउ।।
उलटी सकति सिवै घरि आई मनि वसिआ हरि अंमृत नाउ।।

-- आदि ग्रन्थ (सूही की वार म० 3, पृ० 786)

The Gurumukh is the deepest crimson of crimson, dyed in the permanent colour of the Lord's Love. She turns away from Maya, and enters the Celestial Home of the Lord; the Ambrosial Name of the Lord dwells within her mind.

- He churns the Body-Ocean and extracts the Essence.

सरीरि सरोवरि गुण परगटि कीए।। नानक गुरमुखि मथि ततु कढीए।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 367)

The Ocean of the body yields Pearls of Virtue. O Nanak, the Gurumukh churns this Ocean, and discovers this Essence.

- There is Light within him.

गुरमुखि नामु धिआईऐ मथि ततु कढोलै।।
अंतरि परगासु घटि चानणा हरि लधा टोलै।।

-- आदि ग्रन्थ (रामकली की वार म० 1, पृ० 955)

The Gurumukh meditates on Naam, the Name of the Lord; he churns, and obtains the Essence of Reality. The Divine Light illuminates his heart deep within; he seeks the Lord, and obtains Him.

गुरमुखा मनि परगासु है से विरले केई केइ।।
हउ बलिहारी तिन कउ जिन हरि पाइआ गुरमते।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 82)

The minds of the Gurumukhs are illuminated and enlightened; they are so very rare. I am a sacrifice to those who find the Lord through the Guru's Teachings.

- The Sun rises within him and he converses with the Lord all night long.

उगवै सूरु गुरमुखि हरि बोलहि सभ रैनि सम्हालहि हरि गाल।।
हमरै प्रभि हम लोच लगाई हम करह प्रभू हरि भाल।।

-- आदि ग्रन्थ (प्रभाती म० 4, पृ० 1335)

With the rising of the sun, the Gurumukh speaks of the Lord. All through the night, he dwells upon the Sermon of the Lord. My God has infused this longing within me; I seek my Lord God.

- He acquires the Light within his heart.

वडभागीआ सोहागणी जिना गुरमुखि मिलिआ हरि राइ।।
अंतर जोति प्रगासीआ नानक नामि समाइ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 309)

Very fortunate is the soul-bride, who, as Gurumukh, meets the Lord, her King. Her inner being is illuminated with His Divine Light; O Nanak, she is absorbed in His Name.

जानी जानी रे राजा राम की कहानी।।
अंतरि जोति राम परगासा गुरमुखि बिरलै जानी।।

-- आदि ग्रन्थ (रामकली भगत कबीर, पृ० 970)

I have come to know the story of my Sovereign Lord. How rare is that Gurumukh who knows, and whose inner being is illumined by the Lord's Light.

- He remains awake from within his heart.

गुरमुखि प्रगासु भइआ साति आई दुरमति बुधि निवारी।।
आतम ब्रहमु चीनि सुखु पाइआ सतसंगति पुरख तुमारी।।

-- आदि ग्रन्थ (सोरठ म० 4, पृ० 607)

As Gurumukh, I have become enlightened; peace has dawned and evil-mindedness has been dispelled from my mind. Understanding the relationship of the individual soul with God, I have found peace, in Your Sat Sangat, Your True Congregation, O Lord.

- Only a rare *Gurumukh* receives this bargain and secret.

घर ही सउदा पाईऐ अंतरि सभ वथु होइ।।
खिनु खिनु नामु समालीऐ गुरमुखि पावै कोइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 29)

Within the home of your own inner being, the merchandise is obtained. All commodities are within. Each and every moment, dwell on Naam, the Name of the Lord; the Gurumukhs obtain it.

इहु सउदा गुरमुखि किनै विरलै पाइआ।। सहली खेप नानकु लै आइआ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 372)

How rare is the Gurumukh, who obtains this merchandise; Nanak has brought this profitable merchandise home.

- The Lord resides in his mind, and within the Home (of the body) does he acquire this object.

नानक तिसै बसंतु है जि सतिगुरु सेवि समाइ।।
हरि वुठा मनु तनु सभु परफड़ै सभु जगु हरीआवलु होइ।।
-- आदि ग्रन्थ (सलोक म० 3, पृ० 1420)

O Nanak, the season of spring comes to one who serves the True Guru. The Lord rains His Mercy down upon him, and his mind and body totally blossom forth; the entire world becomes green and rejuvenated.

तू सरब जीआ प्रतिपालही लेखै सास गिरास।।
अंतरि गुरमुखि तू वसहि जिउ भावै तिउ निरजासि।।
-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 20)

You are the Cherisher of all beings; You keep the account of our breaths and morsels of food. You abide within the Gurumukh. As it pleases You, You decide our allotment.

गुरमुखि नामु धिआईऐ मनमुखि बूझ न पाइ।।
गुरमुखि सदा मुख ऊजले हरि वसिआ मनि आइ।।
-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 66)

The Gurumukhs meditate on the Name; the self-willed Manmukhs do not understand. The faces of the Gurumukhs are always radiant; the Lord has come to dwell within their minds.

- He obtains the Lord in his heart.

इहु सरीरु सभु धरमु है जिसु अंदरि सचे की विचि जोति।।
गुहज रतन विचि लुकि रहे कोई गुरमुखि सेवकु कढै खोति।।
-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 309)

This body is the home of Dharma (Righteousness); the Divine Light of the True Lord is within it. Hidden, within it, are the Jewels of Mystery; how rare is that Gurumukh, that selfless servant, who digs them out.

धनु भगवंती नानका जिना गुरमुखि लधा हरि भालि।।
वडभागी गड़ मंदरु खोजिआ हरि हिरदै पाइआ नालि।।
-- आदि ग्रन्थ (सलोक म० 3, पृ० 1418)

Blessed is that happy soul-bride, O Nanak, who, as Gurumukh, seeks and finds the Lord. By great good fortune, one searches the temple of the body-fortress, and finds the Lord within the heart.

Spiritual attainment of the *Gurumukh.*

- He is well-versed with the Spiritual Path.

राम नाम की गति कोइ न बूझै गुरमति रिदै समाई।।
गुरमुखि होवै सु मगु पछाणै हरि रसि रसन रसाई।।

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 602)

No one knows the state of the Lord's Name; through the Guru's Teachings, it comes to abide in the heart. One who becomes Gurumukh, understands the Path; his tongue savours the Sublime Essence of the Lord's Nectar.

- The Lord is manifest within him, and he sees His presence with his Eyes.

सरबे समाणा आपि सुआमी गुरमुखि परगटु होइआ।।
मिटिआ अधेरा दूखु नाठा अमिउ हरि रसु चोइआ।।

-- आदि ग्रन्थ (बिहावड़ा म० 5, पृ० 542)

The Lord and Master Himself is pervading everywhere; through the Guru, He is revealed. Darkness is dispelled, and pains are removed when the Sublime Essence of the Lord's Ambrosial Nectar trickles down.

सभि घट आपे भोगवै पिआरा विचि नारी पुरख सभु सोइ।।
नानक गुपतु वरतदा पिआरा गुरमुखि परगटु होइ।।

-- आदि ग्रन्थ (सोरठ म० 4, पृ० 605)

The Beloved Himself enjoys every heart; He is contained within every woman and man. O Nanak, the Beloved is pervading everywhere, but He is hidden; through the Guru, He is revealed.

निरभउ निरंकारु अलखु है गुरमुखि प्रगटीआ।।
तिथै सोगु विजोगु न विआपई असथिरु जगि थीआ।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 516)

The Fearless, Formless Lord is unseen and invisible; He is revealed only to the Gurumukh. There, one does not suffer sorrow or separation; one becomes stable and immortal in the world.

- He gets mingled with the Truth, and his caste and creed is the Truth.

गुरमुखि जिनी जाणिआ तिन कीचै साबासि।।
सचे सेती रलि मिले सचे गुण परगासि ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 20)

Those, who understand, are Gurumukh; recognise and applaud them. They meet and merge with the True One. They become the Radiant Manifestation of the Excellence of the True One.

गुरमुखि जाति पति सचु सोइ।। गुरमुखि अंतरि सखाई प्रभु होइ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 560)

The True Lord is the social status and honour of the Gurumukh. Within the Gurumukh, is God, his friend and helper.

- He becomes united with the Universal, and does not become dual once again.

अंभै सेती अमभु रलिआ बहुड़ि न निकसिआ जाइ।।
नानक गुरमुखि चलतु है वेखहु लोका आइ।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 947)

When water mixes with water, it cannot be separated again. O Nanak, the Gurumukh is wonderful; come, people, and see!

- Only the true one gets accepted at the Door of the True One or the Lord.

गुरमुखि सचै भावदे दरि सचै सचिआर।।
साजन मनि आनंदु है गुर का सबदु वीचार।।

-- आदि ग्रन्थ (बिहागडा म० 3, पृ० 549)

The Gurumukhs are pleasing to the True Lord; they are judged to be true in the True Court. The minds of such friends are filled with bliss, as they reflect upon the Word (Shabd) of the Guru.

आवहि सचे जावहि सचे फिरि जूनी मूलि न पाहि।।
गुरमुखि दरि साचै सचिआर हहि साचे माहि समाहि।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 565)

In Truth we come, and in Truth we go, and then, we are not consigned to reincarnation again. The Gurumukhs are hailed as True in the True Court; they merge in the True Lord.

- He realises God (*Hari*), recognises Him, and he is constantly focused on the Lord.

लख चउरासीह तरसदे जिसु मेले सो मिलै हरि आइ।।
नानक गुरमुखि हरि पाइआ सदा हरि नामि समाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 29)

All the 8.4 million species of beings yearn for the Lord. Those whom He unites, come to be united with the Lord. O Nanak, the Gurumukh finds the Lord, and remains forever absorbed in the Lord's Name.

गुरमुखि ढूंढि ढूढेदिआ हरि सजणु लधा राम राजे।।
कंचन काइआ कोट गड़ विचि हरि हरि सिधा।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 449)

As Gurumukh, I searched and searched, and found the Lord, my Friend, my Sovereign Lord King. Within the walled fortress of my golden body, the Lord, Hari, Hari, is revealed.

वडिआई गुरमुखि देइ प्रभु हरि पावै सोई।।
गुरमुखि नानक आराधिआ सभि आखहु धंनु धंनु धंनु गुरु सोई।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 654)

God blesses the Gurumukh with glorious greatness, and then, he finds the Lord. As Gurumukh, Nanak worships and adores the Lord; let everyone proclaim, "Blessed, blessed, blessed is He, the Guru!"

- He reads and listens to the Lord and meditates upon the Inaccessible.

हरि नामु पदारथु कलिजुगि ऊतमु हरि जपीऐ सतिगुर भाइ जीउ।।
गुरमुखि हरि पड़ीऐ गुरमुखि हरि सुणीऐ हरि जपत सुणत दुखु जाइ जीउ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 444)

The Wealth of the Lord's Name is the most exalted in this Dark Age of Kali Yuga; chant the Lord's Name according to the Way of the True Guru. As Gurumukh, read of the Lord; as Gurumukh, hear of the Lord. Chanting and listening to the Lord's Name, pain departs.

गुरमुखि अगम अगोचरु धिआइआ हउ बलि बलि सतिगुर सति पुरखईआ।।
राम नामु मेरै प्राणि वसाए सतिगुर परसि हरि नामि समईआ।।

-- आदि ग्रन्थ (विलावल म० 4, पृ० 834)

The Gurumukh meditates on the Inaccessible, Unfathomable Lord. I am a sacrifice, a sacrifice to the True Guru, the True Primal Being. He has brought the Lord's Name to dwell upon my breath of life; meeting with the True Guru, I am absorbed into the Lord's Name.

- He knows and recognises the One has understanding of the One. Focusing on the One he merges with the Divine Light.

ऊचउ परबतु गाखड़ो ना पउड़ी तितु तासु।।
गुरमुखि अंतरि जाणिआ गुरि मेली तरीआसु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 63)

It is so difficult to climb this high mountain; there is no ladder which reaches up there. But as Gurumukh, I know that it is within myself; the Guru has brought me to Union, and so I am able to cross over.

तिसु बिनु अवरु न कोई सदा सचु सोई गुरमुखि एको जाणिआ।।
धन पिर मेलावा होआ गुरमती मनु मानिआ।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 770)

There is no other than Him – He is True forever; the Gurumukh knows the One Lord. That soul-bride, whose mind accepts the Guru's Teachings, meets her Husband-Lord.

गुरमुखि एको एकु पछाता गुरमुखि होइ लखावैगो।।
गुरमुखि जाइ मिलै निज महली अनहद सबदु बजावैगो।।

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1310)

The Gurumukh realises the One and Only Lord; He is revealed to the Gurumukh. The Gurumukh goes and meets the Lord in His Mansion deep within; the Unending Word vibrates there.

- He sows the seed of the Harvest of the Lord and deposits it in the human body.

गुरमुखि खेती हरि अंतरि बीजीऐ हरि लीजै सरीरि जमाए राम।।
आपणे घर अंदरि रसु भुंचु तू लाहा लै परथाए राम।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 568)

As Gurumukh, plant the crop of the Lord within the field of your body, and let it grow. Within the home of your own being, enjoy the Lord's Subtle Essence, and earn profits in the world hereafter.

हरि प्रभ का सभु खेतु है हरि आपि किरसाणी लाइआ।।
गुरमुखि बखसि जमाईअनु मनमुखी मूलु गवाइआ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 304)

Everyone is the field of the Lord God; the Lord Himself cultivates this field.The Gurumukh grows the crop of forgiveness, while the self-willed Manmukh loses even his roots.

- In aeons and aeons, only a rare *Gurumukh* recognises the Lord and is dear to Him.

दीन दइआल सदा दुख भंजन ता सिउ मनु न लगाना।।
जन नानक कोटन मै किनहू गुरमुखि होइ पछाना।।

-- आदि ग्रन्थ (धनासरी म० 9, पृ० 685)

God is merciful to the meek, and forever the Destroyer of pain, but the mortal does not centre his mind on Him. O servant Nanak, among millions, only a rare few, as Gurumukh, realise God.

- In all ages the *Gurumukh* knows the One.

कलि महि राम नामि वडिआई।।
जुगि जुगि गुरमुखि एको जाता विणु नावै मुकति न पाई।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1131)

In this Dark Age of Kali Yuga, glorious greatness is obtained through the Lord's Name. In each and every age, the Gurumukhs know the One Lord; without the Name, liberation is not attained.

All acts of the *Gurumukh* constitute devotion.

- Both, his sleep and wakefulness is accepted, and all his acts constitute devotion.

किआ सवणा किआ जागणा गुरमुखि ते परवाणु।।
जिना सासि गिरासि न विसरै से पूरे पुरख परधान।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 312)

Who is asleep, and who is awake? Those who are Gurumukh are approved. Those who do not forget the Lord with each and every breath and morsel of food, they are the perfect and sovereign persons.

गुरमुखि हसै गुरमुखि रोवै।। जि गुरमुखि करे साई भगति होवै।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 1422)

The Gurumukh laughs, and the Gurumukh cries. Whatever the Gurumukh does, is devotional worship.

- His Service (*Sewa* सेवा) is always appropriate.

देखा देखी सभ करे मनमुखि बूझ न पाइ।।
जिन गुरमुखि हिरदा सुधु है सेव पई तिन थाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 28)

They all show off and pretend, but the self-willed Manmukhs do not understand. Those Gurumukhs, who are pure of heart, their service is accepted.

हरि की सेवा सफल है गुरमुखि पावै थाइ।।
जिसु हरि भावै तिसु गुरु मिलै सो हरि नामु धिआइ।।

-- आदि ग्रन्थ (सिरीराग की वार म० 3, पृ० 86)

Service to the Lord is fruitful; through it, the Gurumukh is honoured and approved. That person, with whom the Lord is pleased, meets with the Guru, and meditates on the Name of the Lord.

- His endeavour is fruitful on account of his acquiring the Jewel of the Name.

जप तप संजम गिआन तत बेता जिसु मनि वसै गोपाला।।
नामु रतनु जिनि गुरमुखि पाइआ ता की पूरन घाला।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 615)

One whose mind is filled with the Lord, is a person of meditation, penance, self-restraint and spiritual wisdom, and a knower of reality. The Gurumukh obtains the Jewel of the Name; his efforts come to perfect fruition.

Gurumukh's Riches.

- His riches is devotional feeling.

इहु मनु निरमलु दरि घरि सोई।। गुरमुखि भगति भाउ धुनि होई।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 415)

This mind becomes immaculately pure in the Court and the Home of the Lord. The Gurumukh shows his love through loving devotional worship.

- His riches is the Name, which liberates one in the human body-temple.

हरि देवहु दानु दइआल होइ विचि पाथर क्रिम जंता।।

जन नानक नामु धिआइआ गुरमुखि धनवंता।।

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 650)

O Lord, You are kind and compassionate; You give Your gifts to even worms and insects among the rocks. Servant Nanak meditates on the Name, the Name of the Lord; as Gurumukh, he has become truly wealthy.

मेरे मन गुर चरणी चितु लाइ।।

गुरमुखि नामु निधानु लै दरगह लए छडाइ।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 162)

O my mind, focus your consciousness on the Guru's Feet. As Gurumukh, you shall be awarded the Treasure of the Name. In the Court of the Lord, you shall be saved.

- His riches is the faith in the Lord (*Hari*).

हरि मेरी पूंजी मेरा हरि वेसाहु।। गुरमुखि धनु खटी हरि मेरा साहु।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 375)

The Lord is my capital; the Lord is my credit. As Gurumukh, I earn the Wealth, with the Lord as my Banker.

Gurumukh's Faculty of Inner Sight (*Nirat* निरत).

- His faculty of sight (*Nirat*) is to have faith in the Lord and to lose the feeling of Self.

गुरमुखि निरति हरि लागै भाउ।। पूरे ताल विचहु आपु गवाइ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 364)

The Gurumukh's dance is to embrace love for the Lord; to the beat of the drum, he sheds his ego from within.

- Whether he is close to the *Guru* or far from Him, he is always engaged in *Sewa*.

गुरमुखि सखीआ सिख गुरू मेलाईआ।।
इकि सेवक गुर पासि इकि गुरि कारै लाईआ।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 648)

The Guru unites His Sikhs (disciples), the Gurumukhs, with the Lord. The Guru keeps some of them with Himself, and engages others in His Service.

Characteristics of the *Gurumukh.*

- He abjures passion and taste and his mind awakens in devotion.

गुरमुखि राग सुआद अन तिआगे।। गुरमुखि इहु मनु भगती जागे।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 415)

The Gurumukh renounces various other songs and tastes. The mind of the Gurumukh is awakened to devotion.

- He is peaceful within. His perverse mind is destroyed.

गुरमुखि अंतरि सांति है मनि तनि नामि समाइ।।
नामु चितवै नामो पड़ै नामि रहै लिव लाइ।।

-- आदि ग्रन्थ (कानड़ा की वार म० 4, पृ० 1317)

The Gurumukh is filled with peace and tranquillity deep within. His mind He thinks of the Name, and reads the Name; he remains lovingly attuned to the Name.

- He is humble.

मन तूं मत माणु करहि जि हउ किछु जाणदा गुरमुखि निमाणा होहु।।
अंतरि अगिआनु हउ बुधि है सचि सबदि मलु खोहु।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 441)

O mind, don't be so proud of yourself, as if you know it all; the Gurumukh is humble and modest. Within the intellect are ignorance and ego; through the True Word (Shabd), this filth is washed off.

- He is meek and his speech is sweet.

गुरमुखि सदा सोहागणी पिरु राखिआ उर धारि।।
मिठा बोलहि निवि चलहि सेजै रवै भतारु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 31)

The Gurumukh is the happy and pure soul-bride forever. She keeps her Husband-Lord enshrined within her heart. Her speech is sweet, and her way of life is humble. She enjoys the Bed of her Husband-Lord.

गुरमुखि अंमृत बाणी बोलहि सभ आतम रामु पछाणी।।
एको सेवनि एकु अराधहि गुरमुखि अकथ कहाणी।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 69)

The Gurumukhs speak the Ambrosial Bani; they recognise the Lord, the Supreme Soul in all. They serve the One; they worship and adore the One. The Gurumukhs speak the Unspoken Speech.

- He is aloof and does not engage in illusory objects of the world (*Maya*).

मनमुख अंध रहे लपटाई।। गुरमुखि अलिपत रहे लिव लाई।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 230)

The self-willed Manmukhs cling blindly to it (Maya). The Gurumukhs remain detached, and lovingly attune themselves to the Lord.

गुरमुखि होइ सु अलिपतो वरतै ओस दा पासु छडि गुर पासि बहि जाइआ।।
जो गुरु गोपे आपणा सु भला नाही पंचहु ओनि लाहा मूलु सभु गवाइआ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 303)

One who is affiliated to the Satguru, forsaking the company of the Manmukhs, chooses to keep the Satgurus's company. O chosen people, O self-elect, one who slanders his Satguru, is not a proper person; he loses all his profits and capital of human birth.

गुरमुखि अलिपतु लेपु कदे न लागै सदा रहै सरणाई।।
मनमुखु मुगधु आगै चेतै नाही दुखि लागै पछुताई।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1344)

The Gurumukh remains detached; filth never attaches itself to him. He remains forever in God's Sanctuary. The foolish self-willed Manmukh does not awaken and think of the future; he is overtaken by pain, and then he regrets.

- He considers hope-disappointment, happiness-Ssrrow to be equal. He is a tranquil meditator and stays detached.

रहै उदासु आस निरासा सहज धिआनि बैरागी।।
प्रणवति नानक गुरमुखि छूटसि राम नामि लिव लागी।।

-- आदि ग्रन्थ (भैरउ म० 1, पृ० 1126)

Whoever remains detached and free of desire in the midst of desire – and whoever, unattached, tranquilly meditates on the Celestial Lord – prays Nanak, as Gurumukh, he is released. He is lovingly attuned to Naam, the Name of the Lord.

गुरमुखि बुढे कदे नाही जिन्हा अंतरि सुरति गिआनु।।
सदा सदा हरि गुण रवहि अंतरि सहज धिआनु।।
ओइ सदा अनंदि बिबेक रहहि दुखि सुखि एक समानि।।
तिना नदरी इको आइआ सभु आतम रामु पछानु।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 1418)

The Gurumukhs never grow old; within them is spiritual wisdom. They chant the Praises of the Lord, forever and ever; deep within, they tranquilly meditate on the Lord. They dwell forever in blissful knowledge of the Lord; they look upon pain and pleasure as one and the same. They see the One Lord in all, and realise the Lord, the Supreme Soul of all.

दुखु सुखु गुरमुखि सम करि जाणा हरख सोग ते बिरकतु भइआ।।
आपु मारि गुरमुखि हरि पाए नानक सहजि समाइ लइआ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 907)

The Gurumukh looks upon pain and pleasure as one and the same; he remains untouched by joy and sorrow. Conquering his self-conceit, the Gurumukh finds the Lord; O Nanak, he serenely merges into the Lord.

- His true hope is to receive the Love of the Beloved.

गुरमुखि सची आसकी जितु प्रीतमु सचा पाईऐ।।
अनदिनु रहहि अनंदि नानक सहजि समाईऐ।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 1422)

The love of the Gurumukh is true; through it, the True Beloved is attained. Night and day, remain in bliss, O Nanak, immersed in intuitive peace and poise.

- Having earned the Wealth of the Name, he becomes loving.

हरि धिआवहु सासि गिरासि।।
मनि प्रीति लगी तिना गुरमुखा हरि नामु जिना रहरासि।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 82)

Meditate on the Lord, with every breath and morsel of food. The Gurumukhs embrace the Love of the Lord in their minds; they are continually occupied with the Lord's Name.

- Love permeates within him, and day and night, he is suffused in it.

जिना गुरमुखि अंदरि नेहु तै प्रीतम सचै लाइआ।।
राती अतै डेहु नानक प्रेमि समाइआ।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 1422)

Those Gurumukhs, who are filled with love for You, my True Beloved, O Nanak, remain immersed in the Lord's Love, night and day.

- He accepts and understands the Lord's Will (*Bhana* भाणा, *Hukam* हुक़्म)

से भगत हरि भावदे जो गुरमुखि भाइ चलंनि।।
आपु छोडि सेवा करनि जीवत मुए रहंनि।।

-- आदि ग्रन्थ (गउड़ी बैरागिन म० 3, पृ० 233)

Those devotees are pleasing to the Lord, who as Gurumukh, walk in harmony with the Way of the Lord's Will. Subduing their selfishness and conceit, and performing selfless service, they remain dead while yet alive.

करि बैरागु तूं छोडि पाखंडु सो सहु सभु किछु जाणए।।
जलि थलि महीअलि एको सोई गुरमुखि हुकमु पछाणए।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 440)

Become detached, and renounce hypocrisy; Your Husband-Lord knows everything. The One Lord is pervading the water, the land and the sky; the Gurumukh realises His Command (Will).

बोलहि साचु मिथिआ नही राई।। चालहि गुरमुखि हुकमि रजाई।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 227)

They speak the Truth – without an iota of falsehood. The Gurumukhs walk in the Way of the Lord's Command.

- He is fearful, possesses Self-knowledge and dies-while-living, i.e., rises above Physical body-consciousness.

गुरमुखि होइ सु भउ करे आपणा आपु पछाणै।।
गुर परसादी जीवतु मरै ता मन ही ते मनु मानै।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 647)

One who becomes Gurumukh, knows the Fear of God, and realises his own self. If, by Guru's Grace, one remains dead, while yet alive, the mind becomes content in itself.

- He is full of Wisdom.

नानक गुरमुखि गिआनु परापति होवै तिमर अगिआनु अधेरु चुकाइआ।।
जिस नो करमु होवै धुरि पूरा तिनि गुरमुखि हरि नामु धिआइआ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 512)

O Nanak, the Gurumukh attains spiritual wisdom, and the pitch-black darkness of ignorance is dispelled. One who is blessed by the Perfect Lord's Grace – as Gurumukh, he meditates on the Lord's Name.

गुरमुखि गिआनि रते जुग अंतरि चूकै मोह गुबारा।।
सतगुर सेवा ते निसतारा गुरमुखि तरै संसारा।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 559)

The Gurumukhs are imbued with spiritual wisdom in this age; they are rid of the darkness of emotional attachment. Serving the True Guru, one is emancipated; the Gurumukh crosses over the World-Ocean.

भरमि भुलाने भए दिवाने विणु भागा किआ पाईऐ।।
गुरमुखि गिआनु डोरी प्रभि पकड़ी जिन खिंचै तिन जाईऐ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 935)

Deluded by doubt, they have gone insane; without destiny, what do they obtain? The Gurumukhs know that God holds the string; wherever He pulls it, they must go.

- He knows Inner Equipoise and remains firm.

अंतर की गति गुरमुखि जाणै।। साच सबद बिनु महलु न पछाणै।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 414)

The Gurumukh knows the condition of his innermost being. Without the True Word (Shabd), the Mansion of the Lord's Presence is not realised.

आइआ मरणु धुराहु हउमै रोईऐ।। गुरमुखि नामु धिआइ असथिरु होईऐ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 369)

Death is ordained from the very beginning, and yet ego makes us cry. Meditating on the Name, as Gurumukh, one becomes stable and steady.

- He is a devotee, who is a *Gurumukh*.

भगत जना की हरि जीउ राखै जुगि जुगि रखदा आइआ राम।।
सो भगतु जो गुरमुखि होवै हउमै सबदि जलाइआ राम।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 768)

The Dear Lord protects His humble devotees; throughout the ages, He has protected them. Those devotees, who become Gurumukh, burn away their ego, through the Word (Shabd).

- Only a rare *Gurumukh* knows the Truth, fulfilment, mercy, duty and work.

आपणा कारजु आपि सवारे होरनि कारजु न होई।।
जितु कारजि सतु संतोखु दइआ धरमु है गुरमुखि बूझै कोई।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 351)

The Husband-Lord considers the task of uniting the wife-being to be His own and Himself arranges to accomplish this task. His affairs cannot be arranged by anyone else. By the affair of this marriage, truth, contentment, mercy and faith are produced; but how rare is that Gurumukh, who understands it!

- A rare *Gurumukh* refrains from making utterances.

कहन कहावन इहु कीरति करला।।
कथन कहन ते मुकता गुरमुखि कोई विरला।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 51)

People talk on and on about Him; they consider this to be praise of God. But rare indeed is the Gurumukh, who is above this mere talk.

- The birth of a *Gurumukh* is blessed.

गुरमुखि रंगि चलूलिआ मेरा मनु तनो भिंना।।
जनु नानकु मुसकि झकोलिआ सभु जनमु धनु धंना।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 448)

As Gurumukh, I am dyed in the deep red of the poppy, and my mind and body are drenched with His Love. Slave Nanak is drenched with His Fragrance; blessed, blessed is his entire life.

- It is on account of *Gurumukh*s that the generations of Perfect Masters (*Satgurus*) continues for ages and ages.

जुगि जुगि पीड़ी चलै सतिगुर की जिनी गुरमुखि नामु धिआइआ।।
हरि पुरखु न कब ही बिनसै जावै नित देवै चड़ै सवाइआ।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 79)

Age after age, the Family of the True Guru shall increase. As Gurumukh, they meditate on the Name, the Name of the Lord. The Almighty Lord never dies or goes away. Whatever He gives, keeps on increasing.

How does one become a *Gurumukh*?

- By the mercy of the Lord.

गुरमुखि राम नाम गुण गावहि जा कउ हरि प्रभु नदरि करे।।
ते निरमल पुरख अपर्मपर पूरे ते जग महि गुर गोविंद हरे।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1014)

The Gurumukhs sing the Glorious Praises of the Lord's Name; the Lord God blesses them with His Glance of Grace. Those beings are pure, perfect unlimited and infinite; in this world, they are the embodiment of the Guru, the Lord of the Universe.

आपे गुरमुखि आपे देवै आपे करि करि वेखै।।
नानक से जन थाइ पए है जिन की पति पावै लेखै।।

-- आदि ग्रन्थ (सारंग म० 3, पृ० 1235)

He Himself is the Gurumukh, and He Himself gives; He Himself creates and beholds. O, Nanak, as He Himself makes us dance, we dance.

- The Lord Himself makes the *Gurumukh* by His grace and manifests him.

गुरमुखि जिस नो आपि करे सो होइ।। गुरमुखि आपि वडाई देवै सोइ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 560)

He alone becomes Gurumukh, whom the Lord so blesses. He Himself blesses the Gurumukh with greatness.

इक आपे गुरमुखि कीतिअनु बूझनि वीचारा।।
भगति भी ओना नो बखसीअनु अंतरि भंडारा।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 425)

He has sanctified those few Gurumukhs who understand Him, and reflect upon Him. He grants devotional worship to them, and within them is the treasure.

तूं सभना माहि समाइआ।। तिनि करतै आपु लुकाइआ।।
नानक गुरमुखि परगटु होइआ जा कउ जोति धरी करतारि जीउ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 72)

You, Lord, are pervading in all, and yet, the Creator keeps Himself concealed. O Nanak, the Creator is revealed to the Gurumukh, within whom He has infused His Light.

- The Lord, by His grace, provides Love for the *Gurumukh*, and endows the Treasure of Devotion.

इक आपे गुरमुखि कीतिअनु बूझनि वीचारा।।
भगति भी ओना नो बखसीअनु अंतरि भंडारा।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 425)

He has sanctified those few Gurumukhs who understand Him, and reflect upon Him. He grants devotional worship to them, and within them is the treasure.

- Should the Lord be gracious, the *Gurumukh* gives consideration and focuses on devotion, Truth, *Naam* and *Shabd*.

जिस नो नदरि करहि तूं अपणी सो गुरमुखि करे वीचारु जीउ।।
वडा मेरा गोविंदु अगम अगोचरु आदि निरंजनु निरंकारु जीउ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 448)

That Gurumukh who is blessed by Your Glance of Grace contemplates You. My Lord of the Universe is great, unapproachable, unfathomable, primal, immaculate and formless.

अहिनिसि लाहा हरि नामु परापति गुरु दाता देवणहारु।।
गुरमुखि सिख सोई जनु पाए जिस नो नदरि करे करतारु।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1256)

Day and night, profit is obtained through the Lord's Name. The Guru, the Giver, has given this gift. That disciple who becomes Gurumukh obtains it. The Creator blesses him with His Glance of Grace.

जो तुधु भावहि सेई नाचहि जिन गुरमुखि सबदि लिव लाए।।
से भगत से ततु गिआनी जिन कउ हुकमु मनाए।।

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 506)

They alone dance, who are pleasing to You, and who, as Gurumukhs, embrace love for the Word. They are devotees, with the essence of spiritual wisdom, who obey His Command (Hukam).

अनदिनु गुण गावै सुख सहजे बिखु भवजलु नामि तरेइ।।
नानक गुरमुखि पाईऐ जा कउ नदरि करेइ।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 948)

Night and day, he sings the Glorious Praises of the Lord. In celestial peace and poise, he crosses over the poisonous, terrifying World-Ocean, through Naam, the Name of the Lord. O Nanak, the Gurumukh finds the Lord; he is blessed with His Glance of Grace.

- Should the Lord be gracious, the *Gurumukh* is provided with the glory of the Spirit. He saves and by pardoning, unites with Himself.

हरि जीउ दाता भगति वछलु है करि किरपा मंनि वसाई।।
नानक सोभा सुरति देइ प्रभु आपे गुरमुखि दे वडिआई।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 32)

The Dear Lord is the Giver, the Lover of His devotees. By His Grace, He comes to dwell in the mind. O Nanak, by His Grace, He bestows enlightened awareness; God Himself blesses the Gurumukh with glorious greatness.

सभना करता एकु तू नित करि देखहि वीचारु।।
इकि गुरमुखि आपि मिलाइआ बखसे भगति भंडार।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1258)

You are the One and Only Creator of all. You continually create, watch over and contemplate. Some are Gurumukh – You unite them with Yourself. You bless then with the treasure of devotion.

आपि क्रिपालु क्रिपा प्रभु धारे हरि आपे गुरमुखि मिलै मिलाइआ।।
जनु नानकु बोले गुण बाणी गुरबाणी हरि नामि समाइआ।।

-- आदि ग्रन्थ (गूजरी म० 4, पृ० 494)

If God, the Kind Master, Himself shows His kindness, then the Lord causes the Gurumukh to merge into Himself. Servant Nanak chants the Glorious Words of the Guru's Bani; through them, one is absorbed into Naam, the Name of the Lord.

- Should the Lord be gracious, the *Gurumukh* receives the Name.

सचु वखरु धनु नामु है घटि घटि गहिर गंभीरु।।
नानक गुरमुखि पाईऐ दइआ करे हरि हीरु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 22)

Naam is the True Merchandise and Wealth; in each and every heart, His Presence is deep and profound. O Nanak, the Gurumukh finds the Diamond of the Lord, by His Kindness and Compassion.

सभ महि इकु वरतदा एको रहिआ समाइ।।
जिस नउ आपि दइआलु होइ सो गुरमुखि नामि समाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 27)

The One Lord permeates all. The One Lord is pervading everywhere. That Gurumukh, unto whom the Lord shows His Kindness, is absorbed in Naam, the Name of the Lord.

नानक गुरमुखि गिआनु परापति होवै तिमर अगिआनु अधेरु चुकाइआ।।
जिस नो करमु होवै धुरि पूरा तिनि गुरमुखि हरि नामु धिआइआ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 512)

O Nanak, the Gurumukh attains spiritual wisdom, and the pitch-black darkness of ignorance is dispelled. One who is blessed by the Perfect Lord's Grace – as Gurumukh, he meditates on the Lord's Name.

- Should the Lord be gracious, the grime of ego is rid and a True Bargain is made, and one reaches the Pristine Home.

आपि दइआलि दइआ प्रभि धारी।। मलु हउमै बिखिआ सभ निवारी।।
नानक हट पटण विचि कांइआ हरि लैंदे गुरमुखि सउदा जीउ।।

-- आदि ग्रन्थ (माझ म० 1, पृ० 95)

God, the Merciful, has Himself bestowed His Mercy. He has totally removed the poisonous pollution of egotism. O Nanak, in the shops of the city of the human body, the Gurumukhs buy the merchandise of the Lord's Name.

जा होवै खसमु दइआलु ता महलु घरु पाइसी।।
सो प्रभु मेरा अति वडा गुरमुखि मेलाइसी।।

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 510)

When the Lord and Master becomes Merciful, then one obtains the Mansion of the Lord's Presence as his home. That God of mine is so very great; as Gurumukh, I have met Him.

- Should the Lord be gracious, the *Gurumukh* acquires Jewels and the Essence, recognises the Lord and merges in Him.

जिस नो नदरि करे तिसु देवै।। नानक गुरमुखि रतनु सो लेवै।।

-- आदि ग्रन्थ (माझ की वार म० 1, पृ० 145)

The Lord bestows His Glance of Grace; O Nanak, the Gurumukh receives the jewel.

किरपा करे जिसु आपणी तिसु करमि परापति होइ।।
नानक कारणु करते वसि है गुरमुखि बूझै।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 90)

That person, upon whom the Lord bestows His Grace, receives His Mercy. O Nanak, creativity is under the control of the Creator; how rare are those who, as Gurumukh, realise this!

करमु होवै सोई जनु पाए गुरमुखि बूझै कोई।।
नानक विचहु हउमै मारे तां हरि भेटै सोई।।

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 491)

That humble being, unto whom God showers His Mercy, obtains Him; how few are the Gurumukhs who understand Him. O Nanak, if one conquers his ego within, then he comes to meet the Lord.

- Should the Lord be gracious, the *Gurumukh* finds the contentment of *Sahaj*, and is honoured in the Court of the Lord.

सेई नाचहि जो तुधु भावहि जि गुरमुखि सबदु वीचारी।।
कहु नानक से सहज सुखु पावहि जिन कउ नदरि तुमारी।।

-- आदि ग्रन्थ (गूजरी म० 3, पृ० 506)

They alone dance, who are pleasing to Your Will, and who, as Gurumukhs, contemplate the Word (Shabd). Says Nanak, they alone find celestial peace, whom You bless with Your Grace.

इकना अंदरि महलि बुलाए जा आपि तेरै मनि सचे भाणे।।
जिना आपे गुरमुखि दे वडिआई से जन सची दरगहि जाणे।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 4, पृ० 552)

Some, You summon to the Mansion of Your Presence within, when they are pleasing to Your mind, O True Lord. That Gurumukh, whom You have blessed with greatness – that humble being is known in Your True Court.

- The Lord has decreed Liberation for the *Gurumukh* and birth and death for the *Manmukh*.

तूं आपे गुरमुखि मुकति कराइहि।। तूं आपे मनमुखि जनमि भवाइहि।।
नानक दास तेरै बलिहारै सभु तेरा खेलु दसाहरा जीउ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 97)

You Yourself liberate the Gurumukhs; You Yourself consign the self-willed Manmukhs to wander in reincarnation. Slave Nanak is a sacrifice to You; Your Entire Play is self-evident, Lord.

गुरमुखि लाधा मनमुखि गवाइआ।। तुधु आपि विछोड़िआ आपि मिलाइआ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 365)

The Gurumukhs obtain it, and the self-willed Manmukhs lose it. You Yourself separate the mortals, and You Yourself unite them.

- It is by the writ on the forehead and great fortune that one gets the Stature of the *Gurumukh*.

मन मेरे हरि हरि निरमलु धिआइ।।
धुरि मसतकि जिन कउ लिखिआ से गुरमुखि रहे लिव लाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 27)

O my mind, meditate on the Immaculate Lord, Hari, Hari. Those whose have such pre-ordained destiny written on their foreheads – those Gurumukhs remain absorbed in the Lord's Love.

गुरमुखि सेव लगे से उधरे वडभागी सेव करंदे।।
जिन हरि जपिआ तिन फलु पाइआ सभि तूटे माइआ फंदे।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 800)

The Gurumukhs, who focus on serving the Guru, are saved; by great good fortune, they perform service. Those, who meditate on the Lord, obtain the fruits of their rewards, and their bonds of Maya are all broken.

इकु सचा सभ सेवदी धुरि भागि मिलावा होइ।।
गुरमुखि मिले से न विछुड़हि पावहि सचु सोइ।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 994)

All serve the One True Lord; through pre-ordained destiny, they meet Him. The Gurumukhs merge with Him, and will not be separated from Him again; they attain the True Lord.

हरि गुरमुखि तिन्ही अराधिआ जिन्ह करमि परापति होइ।।
नानक हउ बलिहारी तिन्ह कउ जिन्ह हरि मनि वसिआ सोइ।।

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1248)

The Gurumukhs worship and adore the Lord; they receive the good karma of their actions. O Nanak, I am a sacrifice to those whose minds are filled with the Lord.

- One becomes a *Gurumukh* through *Satsang, Satguru* and His Service (*Sewa*).

संत जना मिलु संगती गुरमुखि तीरथु होइ।।
अठसठि तीरथ मजना गुर दरसु परापति होइ।।

-- आदि ग्रन्थ (वडहंस म० 1, पृ० 597)

For the Gurumukh, meeting with the Society of the Sants is like making a pilgrimage to a sacred shrine. The benefit of bathing at the sixty-eight sacred shrines of pilgrimage is obtained by the Blessed Vision of the Guru's Darshan.

- The *Satguru* provides the *Gurumukh* His Form.

तिस नो प्राणी सदा धिआवहु जिनि गुरमुखि बणत बणाई।।
सतिगुर भेटै सो जनु सीझै जिसु हिरदै नामु वसाई।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 912)

O mortal, meditate forever on the Lord, who has made the Gurumukh in His making. That humble being who meets with the True Guru is fulfilled; the Name abides in his heart.

- The *Gurumukh* receives the gift of *Naam* by serving the Master.

गुर ते साची सेवा होइ।। गुरमुखि नामु पछाणै कोइ।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 158)

Through the Guru, true service is performed. How rare is that Gurumukh who recognises Naam, the Name of the Lord.

- Should the *Satguru* so desire, the *Gurumukh*'s body and mind are made exceptional.

माणस जनमु दुल्मभु गुरमुखि पाइआ।।
मनु तनु होइ चुल्मभु जे सतिगुर भाइआ।।

-- आदि ग्रन्थ (सूही म० 1, पृ० 751)

This human birth is so difficult to obtain; the Gurumukh obtains it. The mind and body are dyed in the deep red color of devotional love, if it pleases the True Guru.

- The *Gurumukh* realises the Treasure of Devotion from the *Satguru* and is Liberated.

भगति खजाना गुरमुखि जाता सतिगुरि बूझि बुझाई।।
संतहु गुरमुखि देइ वडिआई।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 909)

The treasure of devotional worship is revealed to the Gurumukh; the True Guru has inspired me to understand this understanding. O Sants, the Gurumukh is blessed with glorious greatness.

संतहु गुरमुखि मुकति गति पाई।।
एकु नामु वसिआ घट अंतरि पूरे की वडिआई।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 911)

O Sants, the Gurumukhs attain the state of liberation. The One Name abides deep within my heart; such is the glorious greatness of the Perfect Lord.

- The G*urumukh* realises the One through the *Satguru* and manifests the Lord within with His Pleasure.

गुरमुखि एको जाणीऐ जा सतिगुरु देइ बुझाइ।।
सो सतिगुरु सालाहीऐ जिदू एह सोझी पाइ।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 994)

As Gurumukh, one comes to know the One Lord, when the True Guru instructs him. Praise the True Guru, who imparts this understanding.

सागर भगति भंडार हरि पूरे सतिगुर पासि।।
सतिगुरु तुठा खोलि देइ मुखि गुरमुखि हरि परगासि।।

-- आदि ग्रन्थ (मारू म० 4, पृ० 996)

The Ocean, the Treasure of devotional worship of the Lord, rests with the Perfect True Guru. When it pleases the True Guru, He opens the Treasure, and the Gurumukhs are illuminated by the Lord's Light.

सतिगुर विचि अंमृतु है हरि उतमु हरि पदु सोइ।।
नानक किरपा ते हरि धिआईऐ गुरमुखि पावै कोइ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 300)

The Ambrosial Nectar is within the True Guru; He is exalted and sublime, and of Godly status. O Nanak, by His Grace, one meditates on the Lord; the Gurumukhs obtain Him.

- The *Gurumukh* reaches the True Home due to the Tenets of the *Guru*.

मै निरखत निरखत सरीरु सभु खोजिआ इकु गुरमुखि चलतु दिखाइआ।।
बाहरु खोजि मुए सभि साकत हरि गुरमती घरि पाइआ।।

-- आदि ग्रन्थ (बसंत हिंडोल म० 4, पृ० 1194)

I have examined and studied and searched my entire body, and as Gurumukh, I behold a miraculous wonder. All the faithless cynics searched outside and died, but following the Guru's Teachings, I have found the Lord within the home of my own heart.

- Due to his being at the *Guru*'s Door, the Lord gives honour to the *Gurumukh* and his face becomes embellished.

ओना दी आपि पति रखसी मेरा पिआरा सरणागति पए गुर दुआरे।।
नानक गुरमुखि से सुहेले भए मुख ऊजल दरबारे।।

-- आदि ग्रन्थ (सारंग म० 3, पृ० 1249)

My Beloved Himself preserves the honour of those who have come to the Guru's Door, seeking Sanctuary. O Nanak, the Gurumukhs are filled with joy; their faces are radiant in the Court of the Lord.

- The Lord establishes the *Gurumukh* at the Eternal Home by means of the Perfect Master.

करि किरपा सतिगुरु मेलिओनु मुखि गुरमुखि नामु धिआइसी।।
सो करे जि सतिगुर भावसी गुरु पूरा घरी वसाइसी।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 310)

By His Grace, He leads us to meet the True Guru; then, as Gurumukhs, we chant the Lord's Name, and meditate on it. We do that which pleases the True Guru; the Perfect Guru comes to dwell in the home of the heart.

- The *Gurumukh* is made in the company of One in whom Truth is manifest.

जिन कै मनि वसिआ सचु सोई।। तिन की संगति गुरमुखि होई।।
नानक साचि नामि मलु खोई।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 228)

That person, within whose mind the True Lord dwells – in his company, one becomes Gurumukh. O Nanak, the True Name washes off the pollution.

- The *Gurumukh* acquires Wisdom due to the grace of the *Sadh*. He becomes joyous and merges in the Lord.

जनम जनम का विछुड़िआ मिलिआ।। साध क्रिपा ते सूका हरिआ।।
सुमति पाए नामु धिआए गुरमुखि होए मेला जीउ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 102)

I have now been united with the Lord after having been separated and cut off from Him for so many lifetimes; by the Grace of

the Holy Sant, the dried-up branches have blossomed forth again in their greenery. I have obtained this sublime understanding, and I meditate on the Name; as Gurumukh, I have met the Lord.

Who finds a *Gurumukh*?

- The Lord Himself paves the way for a *Gurumukh* to unite with Himself.

जिन्हा अंदरि सचा नेहु किउ जीवनहि पिरी विहूणिआ।।
गुरमुखि मेले आपि नानक चिरी विछुंनिआ।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 1422)

How can those, who have true love within them, live without their Husband-Lord? The Lord unites the Gurumukhs with Himself, O Nanak; they were separated from Him for such a long time.

हरि गुरमुखि किरपा धारीअनु जन विछुड़े आपि मिलाइ।।
जन नानकु तिसु बलिहारणै जो सतिगुर लागे पाइ।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1415)

The Lord showers His Mercy upon the Gurumukhs, and reunites the separated ones with Himself. Servant Nanak is a sacrifice to those who fall at the Feet of the True Guru.

तिसना बुझै तिपति होइ हरि कै नाइ पिआरि।।
नानक गुरमुखि पाईऐ हरि अपनी किरपा धारि।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1417)

The fire of desire is extinguished, and one finds satisfaction, through the Love of the Name of the Lord. O Nanak, the Gurumukh finds the Lord, when He showers His Mercy.

- Should the Lord have grace, one imbibes Love for the *Gurumukh*.

करि किरपा गुरमुखि लगै पिआरु।। अंतरि भगति हरि हरि उरि धारु।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1261)

The Gurumukh falls in love with the Lord, by His Grace. He enshrines loving devotion to the Lord, Hari, Hari, deep within his heart.

- The *Guru* gets the disciple to meet *Gurumukh* Soul-Brides.

गुरमुखि सखीआ सिख गुरू मेलाईआ।।
इकि सेवक गुर पासि इकि गुरि कारै लाईआ।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 648)

The Guru unites His disciples, the Gurumukhs, with the Lord. The Guru keeps some of them with Himself, and engages others in His Service.

- The Soul-Brides are pleasing to the Lord.

गुरमुखि सखी सहेलीआ से आपि हरि भाईआ।।
हरि दरगह पैनाईआ हरि आपि गलि लाईआ।।

-- आदि ग्रन्थ (तिलंग म० 4, पृ० 726)

The Lord Himself is pleased with the Gurumukhs, the fellowship of the companions. In the Lord's Court, they are given robes of honour, and the Lord Himself hugs them close in His embrace.

- The Service of the *Gurumukh* is pleasing to the Lord.

मटकि मटकि चलु सखी सहेली मेरे ठाकुर के गुन सारे।।
गुरमुखि सेवा मेरे प्रभ भाई मै सतिगुर अलखु लखारे।।

-- आदि ग्रन्थ (नट म० 4, पृ० 983)

Walk playfully and carefree, O my friends and companions; cherish the Glorious Virtues of my Lord and Master. To serve, as Gurumukh, is pleasing to my God. Through the True Guru, the unknown is known.

- Those with an alternative passion, cannot love the *Gurumukh*.

जिना अंदरि दूजा भाउ है तिन्हा गुरमुखि प्रीति न होइ।।
ओहु आवै जाइ भवाईऐ सुपनै सुखु न कोइ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 316)

Those whose hearts are filled with the love of duality, do not love the Gurumukhs. They come and go, and wander in reincarnation; even in their dreams, they find no peace.

Fruits of finding a *Gurumukh.*

- Living beings, who meditate upon the Lord-*Gurumukh* and merge in Him, are ecstatic, and they reach the Eternal Region.

नानक जीवदा पुरखु धिआइआ अमरा पदु होई।।

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1247)

O Nanak, meditating on the Lord of eternal life, the status of immortality is obtained.

हरि गुरमुखि तिन्ही अराधिआ जिन्ह करमि परापति होइ।।

नानक हउ बलिहारी तिन्ह कउ जिन्ह हरि मनि वसिआ सोइ।।

-- आदि ग्रन्थ (सारंग की वार म० 4, पृ० 1248)

The Gurumukhs worship and adore the Lord; they receive the good karma of their actions. O Nanak, I am a sacrifice to those whose minds are filled with the Lord.

इहु जलु सभ तै वरसदा वरसै भाइ सुभाइ।।

से बिरखा हरीआवले जो गुरमुखि रहे समाइ ।।

-- आदि ग्रन्थ (मलार की वार म० 3, पृ० 1282)

This rain pours down on all; it rains down in accordance with God's Loving Will. Those trees become green and lush, which remain immersed in the Guru's Word.

- Those, who get to have faith upon the *Gurumukh* in their minds, all their endeavours are fruitful.

हरि हरि अंमृत नामु देहु पिआरे।।

जिन ऊपरि गुरमुखि मनु मानिआ तिन के काज सवारे।।

-- आदि ग्रन्थ (सारंग म० 4, पृ० 1199)

O my Beloved Lord, Hari, Hari, please bless me with Your Ambrosial Name. Those whose minds are pleased to be Gurumukh – the Lord completes their projects.

- Those, who get to know the *Gurumukh* and establish the Lord (*Hari*) in their hearts, their life is successful.

सफलु जनमु जिन्ही गुरमुखि जाता हरि जीउ रिदै वसाए।।

बाझु गुरू फिरै बिललादी दूजै भाइ खुआए।।

-- आदि ग्रन्थ (गूजरी की वार म० 1, पृ० 513)

Fruitful are the lives of those Gurumukhs, who recognise the Lord and enshrine Him in their hearts. Without the Guru, they wander around crying out in misery; in the love of duality, they are ruined.

- The Lord is the Protector of those *Gurumukh*s, who possess Divine Love.

जिन्हा अंतरि गुरमुखि प्रीति है तिन्ह हरि रखणहारा राम राजे।।
तिन्ह की निंदा कोई किआ करे जिन्ह हरि नामु ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 451)

Those Gurumukhs, who are filled with His Love, have the Lord as their Saving Grace, O Lord King. How can anyone slander them? The Lord's Name is dear to them.

- *Shabd* that Invites Love for the *Gurumukh*, is pleasant indeed.

गुरमुखि प्रीति जिस नो आपे लाए।। तितु घरि बिलावलु गुर सबदि सुहाए।।

-- आदि ग्रन्थ (बिलावल म० 3, पृ० 798)

The Lord Himself attaches the Gurumukh to His Love; joyful melodies permeate his home, and he is embellished with the Guru's Word (Shabd).

- All are delivered by the *Gurumukh*.

नामे उधरे सभि जितने लोअ।। गुरमुखि जिना परापति होइ।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1129)

All people are saved through the Name, the Name of the Lord. Those, who become Gurumukh, are blessed to receive It.

- The Lord is found by the *Gurumukh*, who indulges in Service (*Sewa*).

सा हरि तेरी उसतति है जो हरि प्रभ भावै।।
जो गुरमुखि पिआरा सेवदे तिन हरि फलु पावै।।

-- आदि ग्रन्थ (तिलंग म० 4, पृ० 725)

O Lord, that alone is Praise to You, which is pleasing to Your Will, O Lord God. Those Gurumukhs, who serve their Beloved Lord, obtain Him as their reward.

- Krishna was given Salvation by the *Gurumukh*.

गुरमुखि मधुसूदनु निसतारे।। गुरमुखि संगी क्रिसन मुरारे।।
दइआल दमोदरु गुरमुखि पाईऐ होरतु कितै न भाती जीउ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 98)

The Gurumukhs are emancipated by the Lord. The Lord Krishna becomes the Gurumukh's Companion. The Gurumukh finds the Merciful Lord. He is not found any other way.

Benefits of the *Gurumukh* State.

- The desires of the mind are fulfilled.

वणु त्रिणु त्रिभवणु कीतोनु हरिआ।। करणहारि खिन भीतरि करिआ।।
गुरमुखि नानक तिसै अराधे मन की आस पुजाए जीउ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 103)

The woods, the meadows and the three worlds are rendered green. The Doer of all did this in an instant. As Gurumukh, Nanak meditates on the One who fulfills the desires of the mind.

चूकी पिआसा पूरन आसा गुरमुखि मिलु निरगुनीऐ।।
कहु नानक घरि प्रभ मेरे कै नित नित मंगलु सुनीऐ।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 924)

Thirst is quenched, and hopes are fulfilled; the Gurumukh meets with the absolute, unmanifest Lord. Says Nanak, in the Home of my God, the songs of joy are continuously, continually heard.

- All endeavours are accomplished.

हउमै मैलु बिखु उतरै हरि अंमृतु हरि उर धारि।।
सभि कारज तिन के सिधि हहि जिन गुरमुखि किरपा धारि।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 300)

The poisonous filth of egotism is removed, when one enshrines the Ambrosial Name of the Lord within the heart. All the Gurumukh's affairs are brought to perfect completion; the Lord has showered him with His Mercy.

गुरमुखि गावै गुरमुखि बूझै गुरमुखि सबदु बीचारे।।
जीउ पिंडु सभु गुर ते उपजै गुरमुखि कारज सवारे।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 753)

The Gurumukh sings the Praises of the Lord; the Gurumukh understands. The Gurumukh contemplates the Word (Shabd). Body and soul are totally rejuvenated through the Guru; the Gurumukh's affairs are resolved in his favour.

- The Physical body is never miserable.

गुरमुखि दुखु कदे न लगै सरीरि।। गुरमुखि हउमै चूकै ।।
गुरमुखि मनु निरमलु फिरि मैलु न लागै गुरमुखि सहजि समावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 125)

The Gurumukhs never suffer bodily pain. The Gurumukhs have the pain of egotism taken away. The minds of the Gurumukhs are immaculate and pure; no filth ever sticks to them again. The Gurumukhs merge in celestial peace.

- Sorrow and enemies do not come close.

दुसमनु दुखु तिस नो नेड़ि न आवै पोहि न सकै कोइ।।
गुरमुखि मनि वीचारिआ जो तिसु भावै सु होइ।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 586)

Enemies and pain cannot come close, and no one can touch him. The Gurumukh reflects upon the Lord in his mind; whatever pleases the Lord – that alone comes to pass.

- Distress, hunger and worries are ended.

सावणु आइआ झिमझिमा हरि गुरमुखि नामु धिआइ।।
दुख भुख काड़ा सभु चुकाइसी मीहु वुठा छहबर लाइ।।

-- आदि ग्रन्थ (सारंग की वार म० 4, पृ० 1250)

The rainy season of Sawan has come. The Gurumukh meditates on the Lord's Name. All pain, hunger and misfortune end, when the rain falls in torrents.

सरबे समाणा आपि सुआमी गुरमुखि परगटु होइआ।।
मिटिआ अधेरा दूखु नाठा अमिउ हरि रसु चोइआ।।

-- आदि ग्रन्थ (बिहागड़ा म० 5, पृ० 542)

The Lord and Master Himself is pervading everywhere; through the Guru, He is revealed. Darkness is dispelled, and pains are removed, when the sublime essence of the Lord's Ambrosial Nectar trickles down.

जमकालै वसि जगु बांधिआ तिस दा फरू न कोइ।।
जिनि जमु कीता सो सेवीऐ गुरमुखि दुखु न होइ।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 588)

The world is under the control, and in the bondage of the Messenger of Death; no one can hold him back. So serve the One who created Death; as Gurumukh, no pain shall touch you.

- All cravings and desires subside.

गुरमुखि अंमृतु नामु है जितु खाधै सभ भुख जाइ।।
त्रिसना मूलि न होवई नामु वसै मनि आइ।।

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1250)

The Guru's Word is the Ambrosial Nectar of the Name. Eating it, all hunger departs. There is no thirst or desire at all, when the Name comes to dwell in the mind.

भउ भाउ दुइ पत लाइ जोगी इहु सरीरु करि डंडी।।
गुरमुखि होवहि ता तंती वाजै इन बिधि त्रिसना खंडी।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 908)

There is no thirst or desire at all, when the Name comes to dwell in the mind. Become Gurumukh, and then vibrate the strings; in this way, your desires shall depart.

- Attachment, illusion, affection and delusion are destroyed.

भरमु चुकावहु गुरमुखि लिव लावहु आतमु चीनहु भाई।।
निकटि करि जाणहु सदा प्रभु हाजरु किसु सिउ करहु बुराई।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 883)

Eradicate doubt, and as Gurumukh, enshrine love for the Lord; understand your own soul, O Siblings of Destiny. Know that God is near at hand, and ever-present. How could you try to hurt anyone else?

माइआ होई नागनी जगति रही लपटाइ।।
इस की सेवा जो करे तिस ही कउ फिरि खाइ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 510)

Maya is a serpent, clinging to the world. Whoever serves her, she ultimately devours.

- Perversions such as lust, anger etc. are destroyed.

तन महि कामु क्रोधु हउ ममता कठिन पीर अति भारी।।
गुरमुखि राम जपहु रसु रसना इन बिधि तरु तू तारी।।

-- आदि ग्रन्थ (भैरउ म० 1, पृ० 1126)

Within the body are sexual desire, anger, egotism and attachment. This pain is so great, and so difficult to endure. As Gurumukh, chant the Lord's Name, and savour it with your tongue; in this way, you shall cross over to the other side.

गुरमुखि चोरु न लागि हरि नामि जगाईऐ।।
सबदि निवारी आगि जोति दीपाईऐ।।

-- आदि ग्रन्थ (सूही म० 1, पृ० 752)

The thief does not break into the home of the Gurumukh; he is awake in the Name of the Lord. The Word (Shabd) puts out the fire of desire; God's Light illuminates and enlightens.

- The bodily afflictions are ended.

हिंसा हउमै गतु गए नाही सहसा सोगु।।
गुरमुखि जिसु हरि मनि वसै तिसु मेले गुरु संजोगु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 21)

Then one's cruel and violent instincts and egotism depart, and scepticism and sorrow are taken away. The Lord abides within the mind of the Gurumukh, who merges in the Lord's Union, through the Guru.

गुरमुखि संसा मूलि न होवई चिंता विचहु जाइ।।
जो किछु होइ सु सहजे होइ कहणा किछू न जाइ।।

-- आदि ग्रन्थ (बिलावल की वार म० 3, पृ० 853)

The Gurumukh does not have an iota of skepticism or doubt; worries depart from within him. Whatever he does, he does with grace and poise. Nothing else can be said about him.

- Ego is destroyed.

सबदु न चीनै सदा दुखु हरि दरगहि पति खोइ।।
हउमै गुरमुखि खोईऐ नामि रते सुखु होइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 29)

They do not comprehend the Word (Shabd). They suffer in pain forever, and lose their honour in the Court of the Lord. The Gurumukhs shed their ego; attuned to the Name, they find peace.

भगत जना की हरि जीउ राखै जुगि जुगि रखदा आइआ राम।।
सो भगतु जो गुरमुखि होवै हउमै सबदि जलाइआ राम।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 768)

The Dear Lord protects His humble devotees; throughout the ages, He has protected them. Those devotees who become Gurumukh, burn away their ego, through the Word.

गुरमुखि हरि दरि सोभा पाए।। गुरमुखि विचहु आपु गवाए।।
आपि तरै कुल सगले तारे गुरमुखि जनमु सवारणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 125)

The Gurumukhs are honoured in the Court of the Lord. The Gurumukhs eradicate selfishness and conceit from within. They save themselves, and save all their families and ancestors as well. The Guruimukhs redeem their lives.

- One never gets to be old.

गुरमुखि बुढे कदे नाही जिन्हा अंतरि सुरति गिआनु।।
सदा सदा हरि गुण रवहि अंतरि सहज धिआनु।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1418)

The Gurumukhs never grow old; within them is spiritual wisdom. They chant the Praises of the Lord, forever and ever; deep within, they serenely meditate on the Lord.

- Happiness, joy and peace prevail.

गुरमुखि प्रगासु भइआ साति आई दुरमति बुधि निवारी।।
आतम ब्रहमु चीनि सुखु पाइआ सतसंगति पुरख तुमारी।।

-- आदि ग्रन्थ (सोरठ म० 4, पृ० 607)

As Gurumukh, I have become enlightened; peace has come, and evil-mindedness has been dispelled from my mind. Understanding the relationship of the individual soul with God, I have found peace in Your Sat Sangat, Your True Congregation, O Lord.

सुख जीवणु तिसु आखीऐ जिसु गुरमुखि वसिआ सोइ।।
नाम विहूणे किआ गणी जिसु हरि गुर दरसु न होइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 63)

A life of peace and comfort comes to that Gurumukh, within whom God dwells. Without the Name, what good are those who do not have the Blessed Vision, the Darshan of the Lord and Guru?

गुरमुखि अंतरि सांति है मनि तनि नामि समाइ।।
नामो चितवै नामु पड़ै नामि रहै लिव लाइ।।

-- आदि ग्रन्थ (सोरठ की वार म० 4, पृ० 653)

Within the Gurumukh is peace and tranquillity; his mind and body are absorbed in the Name, the Name of the Lord. He contemplates the Name, he studies the Name, and he remains lovingly absorbed in the Name.

- Millions of sins are destroyed.

भव खंडन दुख भंजन स्वामी भगति वछल निरंकारे।।
कोटि पराध मिटे खिन भीतरि जां गुरमुखि नामु समारे।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 670)

O Destroyer of fear, Remover of suffering, Lord and Master, Lover of Your devotees, Formless Lord. Millions of sins are eradicated in an instant when, as Gurumukh, one contemplates Naam, the Name of the Lord.

- The filth of the mind is removed and the mind become purified.

मैले निरमल सभि हुकमि सबाए।। से निरमल जो हरि साचे भाए।।
नानक नामु वसै मन अंतरि गुरमुखि मैलु चुकावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 121)

The filthy, and the immaculate as well, are all subject to the Hukam (Will) of God's Command. They alone are immaculate, who are pleasing to the True Lord. O Nanak, the Name abides deep within the minds of the Gurumukhs, who are cleansed of all their filth.

कहदे पवितु सुणदे पवितु से पवितु जिनी मंनि वसाइआ।।
कहै नानकु से पवितु जिनी गुरमुखि हरि हरि धिआइआ।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 919)

Pure are those who speak, and pure are those who listen; those who enshrine it within their minds are pure. Says Nanak, pure and holy are those who, as Gurumukh, meditate on the Lord, Hari, Hari.

- The negative tendencies of the mind are erased and the intellect is illuminated.

धावत धावत सभु जगु धाइओ अब आए हरि दुआरी।।
दुरमति मेटि बुधि परगासी जन नानक गुरमुखि तारी।।

-- आदि ग्रन्थ (गूजरी म० 5, पृ० 495)

Roaming and wandering around, I have travelled over the whole world, and now, I have arrived at the Lord's Door. The Lord has eliminated my evil-mindedness, and enlightened my intellect; O servant Nanak, the Gurumukhs are saved.

- The mind becomes unsullied and the heart is purified.

तिसु जन सांति सदा मति निहचल जिस का अभिमानु गवाए।।
सो जनु निरमलु जि गुरमुखि बूझै हरि चरणी चितु लाए।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 491)

That humble being, who eliminates his ego, is at peace; he is blessed with an ever stable intellect. That humble being is immaculately pure, who, as Gurumukh, understands the Lord, and focuses his consciousness on the Lord's Feet.

गुरमुखि दुखु कदे न लगै सरीरि।। गुरमुखि हउमै चूकै पीर।।
गुरमुखि मनु निरमलु फिरि मैलु न लागै गुरमुखि सहजि समावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 125)

The Gurumukhs never suffer bodily pain. The Gurumukhs have the pain of egotism taken away. The minds of the Gurumukhs are immaculate and pure; no filth ever sticks to them again. The Gurumukhs merge in celestial peace.

- The mind is brought under control.

गुरमुखि आपणा मनु मारिआ सबदि कसवटी लाइ।।
मन ही नालि झगड़ा मन ही नालि सथ मन ही मंझि समाइ।।

-- आदि ग्रन्थ (सिरीराग की वार म० 3, पृ० 87)

The Gurumukh has conquered his own mind, by applying the Touchstone of Shabd. He fights with his mind, he settles with his mind, and he is at peace with his mind.

गुरमुखि परतीति भई मनु मानिआ अनदिनु सेवा करत समाइ।।
अंतरि सतिगुरु गुरू सभ पूजे सतिगुर का दरसु देखै सभ आइ।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 1423)

The Gurumukh has faith; his mind is contented and satisfied. Night and day, he serves the Lord, absorbed in Him. The Guru, the True Guru, is within; all worship and adore Him. Everyone comes to see the Blessed Vision of His Darshan.

- One perceives the mind in the body and its working is known.

इसु तन महि मनु को गुरमुखि देखै।। भाइ भगति जा हउमै सोखै।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 124)

How rare are those who, as Gurumukh, look within their bodies, into their minds. Through loving devotion, their ego evaporates.

- The extraordinary powers of prosperity and accomplishments are obtained.

गुरमुखि रिधि सिधि सचु संजमु सोई।। गुरमुखि गिआनु नामि मुकति होई।।
गुरमुखि कार सचु कमावहि सचे सचि समावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 117)

To the Gurumukh, the True Lord is wealth, miraculous spiritual powers and strict self-discipline. Through the spiritual wisdom of Naam, the Name of the Lord, the Gurumukh is liberated. The Gurumukh practices Truth, and is absorbed in the Truest of the True.

- The heart-lotus is developed.

चारे अगनि निवारि मरु गुरमुखि हरि जलु पाइ।।
अंतरि कमलु प्रगासिआ अंमृतु भरिआ अघाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 22)

The Gurumukh puts out the four fires, with the Water of the Lord's Name. The lotus blossoms deep within the heart, and filled with Ambrosial Nectar, one is satisfied.

गुरमुखि कमलु प्रगासीऐ भाई रिदै होवै परगासु।।
प्रगटु भइआ परतापु प्रभ भाई मउलिआ धरति अकासु।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 640)

The lotus blossoms deep within the heart, and filled with Ambrosial Nectar, one is satisfied. The Glory of God has been revealed, O Siblings of Destiny, and the earth and sky have blossomed forth.

- The benefit of Nectarial Essence is had and the verbal Name is discarded after maturing of *Simran* (Remembrance).

गुरमुखि हरि रसु चाखै कोइ।।
तिसु सदा अनंदु होवै दिनु राती पूरै भागि परापति होइ।।

-- आदि ग्रन्थ (धनासरी म० 3, पृ० 664)

How rare is that Gurumukh who tastes the sublime essence of the Lord. He is always in bliss, day and night; through perfect good destiny, he obtains the Name.

झिमि झिमे झिमि झिमि वरसै अंमृत धारा राम।।
गुरमुखे गुरमुखि नदरी रामु पिआरा राम।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 442)

Slowly, slowly, slowly, very slowly, the drops of Ambrosial Nectar trickle down. As Gurumukh, the Gurumukh beholds the Lord, the Beloved Lord.

- The Cycles of Coming-and-Going and of Birth-Death are ended.

विछुड़ि विछुड़ि जो मिले सतिगुर के भै भाइ।।
जनम मरण निहचलु भए गुरमुखि नामु धिआइ।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1416)

Those who have been separated and alienated from the Lord are united with Him again, through the Fear and the Love of the True Guru. They escape the cycle of birth and death, and, as Gurumukh, they meditate on Naam, the Name of the Lord.

जो जो सुनै पेखै लाइ सरधा ता का जनम मरन दुखु भागै।।
ऐसी निरति नरक निवारै नानक गुरमुखि जागै।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 381)

Whoever listens to, and beholds the Guru with faith, shall see his pains of birth and death taken away. Such a dance eliminates hell; O Nanak, the Gurumukh remains wakeful.

- One is Liberated and one's lineage is also Liberated.

हिरदै नामु लखै जनु साचा गुरमुखि मंनि वसाई।।
आपि तरे सगले कुल तारे जिनी राम नामि लिव लाई।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1131)

Naam, the Name of the Lord, is revealed in the heart of the True Lord's humble servant. It dwells in the mind of the Gurumukh. Those who are lovingly focused on the Lord's Name save themselves; they save all their lineage as well.

जिन गुरमुखि पिआरा सेविआ तिन कउ घुमि जाइआ।।
ओइ आपि छुटे परवार सिउ सभु जगतु छडाइआ।।

-- आदि ग्रन्थ (तिलंग म० 4, पृ० 725)

I am a sacrifice to those Gurumukhs who serve their Beloved Lord. They themselves are saved, along with their families, and through them, all the world is saved.

- One who lives by the Divine Will.

हरि कै भाणै जनमु पदारथु पाइआ मति ऊतम होई।।
नानक नामु सलाहि तूं गुरमुखि गति होई।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 365)

By the Pleasure of the Lord's Will, the prize of this human birth is obtained, and the intellect is exalted. O Nanak, praise Naam, the Name of the Lord; as Gurumukh, you shall be emancipated.

- The Angel of Death, *Yama* does not approach one.

जिन हरि नामा हरि चेतिआ हिरदै उरि धारे।।
तिन जमु नेड़ि न आवई गुरसिख गुर पिआरे।।

-- आदि ग्रन्थ (तिलंग म० 4, पृ० 726)

The Messenger of Death does not even approach those who contemplate the Name of the Lord, Hari, Hari, and keep Him enshrined in their hearts. The Guru's Sikhs (disciples) are the Guru's Beloveds.

ममता कालि सभि रोगि विआपे तिन जम की है सिरि कारा।।
गुरमुखि प्राणी जमु नेड़ि न आवै जिन हरि राखिआ उरि धारा।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1130)

Death takes all those who are afflicted with the disease of possessiveness. They are subject to the Messenger of Death. The Messenger of Death does not even approach that mortal who, as Gurumukh, enshrines the Lord within his heart.

- *Kaal* or Negative Power does not harrass.

गुरमुखि मिलै मिलाए आपे।। कालु न जोहै दुखु न संतापे।।

-- आदि ग्रन्थ (धनासरी म० 3, पृ० 124)

The Gurumukhs meet the Lord, and inspire others to meet Him as well. Death does not see them, and pain does not afflict them.

कोई गुरमुखि होवै सु करै वीचारु हरि धिआवै मनि लिव लाइ।।

कहु नानक दूजै पहरै प्राणी तिसु कालु न कबहूं खाइ।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 76)

Rare is the Gurumukh who reflects upon, meditates upon, and within his mind, is lovingly attached to the Lord. Says Nanak, in the second watch of the night, O mortal, death never devours you.

- One is Liberated by means of devotion and goes across the Ocean of the World (*Bhav-sagar* भवसागर).

गुरमुखि उबरे हरि सरणाई।। राम नामि राते भगति द्रिड़ाई।।

-- आदि ग्रन्थ (धनासरी म० 3, पृ० 664)

The Gurumukhs are saved, taking to the Lord's Sanctuary. Attuned to the Lord's Name, they commit themselves to devotional worship.

मेरे मन हरि भजु नामु नराइणु।।

हरि हरि क्रिपा करे सुखदाता गुरमुखि भवजलु हरि नामि तराइणु।।

-- आदि ग्रन्थ (भैरउ म० 4, पृ० 1134)

O my mind, vibrate and meditate on the Lord and the Name of the Lord. The Lord, Hari, Hari, the Giver of Peace, grants His Grace; the Gurumukh crosses over the terrifying World-Ocean through the Name of the Lord.

हरि जीउ राखहु अपुनी सरणाई जिउ राखहि तिउ रहणा।।

गुर कै सबदि जीवतु मरै गुरमुखि भवजलु तरणा।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 69)

O Dear Lord, please protect and preserve me in Your Sanctuary. As You keep me, so do I remain. Through the Guru's Shabd, the Gurumukh remains dead while yet alive, and swims across the terrifying World-Ocean.

- One obtaines the Fourth (*Turiya* तुरीय) State, beyond the triple *Gunas*.

त्रै गुण माइआ मोहु है गुरमुखि चउथा पदु पाइ।।
करि किरपा मेलाइअनु हरि नामु वसिआ मनि आइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 30)

The triple qualities hold people in attachment to Maya. The Gurumukh attains the fourth state of higher consciousness. Granting His Grace, God unites us with Himself. The Name of the Lord comes to abide within the mind.

त्रै गुण माइआ मोहि विआपे तुरीआ गुणु है गुरमुखि लहीआ।।
एक द्रिसटि सभ सम करि जाणै नदरी आवै सभु ब्रहमु पसरईआ।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 833)

In the grip of the three qualities, they are engrossed in love and attachment to Maya; only as Gurumukh do they find the absolute quality, absorption in bliss. With a single, impartial eye, look upon all alike, and see God pervading all.

चउथी पदवी गुरमुखि वरतहि तिन निज घरि वासा पाइआ।।
पूरै सतिगुरि किरपा कीनी विचहु आपु गवाइआ।।

-- आदि ग्रन्थ (भैरउ म० 3, पृ० 1130)

The Gurumukhs dwell in the fourth state; they obtain a dwelling in the home of their own inner being. The Perfect True Guru shows His Mercy to them; they eradicate their self-conceit from within.

- One acquires Unspoken Story (*Akath Katha* अकथ कथा) and the State of *Nirvana*.

अकथ कहाणी पदु निरबाणी को विरला गुरमुखि बूझए।।
ओहु सबदि समाए आपु गवाए त्रिभवण सोझी सूझए।।

-- आदि ग्रन्थ (बिलावल म० 1, पृ० 844)

The Unspoken Speech, the state of Nirvana – how rare is the Gurumukh who understands this. Merging in the Word (Shabd), self-conceit is eradicated, and the triple worlds are revealed to her understanding.

- One obtains the State of Equanimity (*Sahaj* सहज).

जिउ चात्रिकु जल बिनु बिललावै बिनु जल पिआस न जाई।।
गुरमुखि जलु पावै सुख सहजे हरिआ भाइ सुभाई।।

-- आदि ग्रन्थ (सोरठ म० 4, पृ० 607)

The song-bird cries out for lack of water – without water, its thirst cannot be quenched. The Gurumukh obtains the Water of Celestial Bliss, and is rejuvenated, blossoming forth through the blessed Love of the Lord.

गुरमुखि सची आसकी जितु प्रीतमु सचा पाईऐ।।
अनदिनु रहहि अनंदि नानक सहजि समाईऐ।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 1422)

The love of the Gurumukh is true; through it, the True Beloved is attained. Night and day, remain in bliss, O Nanak, immersed in intuitive peace and poise.

- One achieves the Pristine Home.

सफलु जनमु सरीरु सभु होआ जितु राम नामु परगासिआ।।
नानक हरि भजु सदा दिनु राती गुरमुखि निज घरि वासिआ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 444)

Their lives and bodies become totally blessed and fruitful; the Lord's Name illumines them. O Nanak, by continually vibrating upon the Lord, day and night, the Gurumukhs abide in the Home of the inner self.

गुरमुखि जीअ प्रान उपजहि गुरमुखि सिव घरि जाईऐ।।
गुरमुखि नानक सचि समाईऐ गुरमुखि निज पदु पाईऐ।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1329)

The life of the soul wells up for the Gurumukh; the Gurumukh goes to the House of God. The Gurumukh, O Nanak, merges in the True One; the Gurumukh attains the exalted state of the self.

- One obtains the Door of Liberation (*Moksh Dwar*) and the Ultimate State (*Param Pad* परम पद).

महा बिखमु जम पंथु दुहेला पालूखत मोह अंधिआरा।।
नानक गुरमुखि नामु धिआइआ ता पाए मोख दुआरा।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 443)

The path of Death is very arduous and painful; it is stained with the darkness of emotional attachment. O Nanak, the Gurumukh meditates on the Name, and finds the gate of salvation.

गुरमुखां करां उपरि हरि चेतिआ से पाइनि मोख दुआरु।।
नानक आपि ओहि उधरे सभ कुट्मब तरे परवार।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1418)

The Gurumukhs dwell upon the Lord; they find the door of salvation. O Nanak, they themselves are saved, and all their relatives are carried across as well.

- One receives honour at the Lord's Tabernacle.

वणु त्रिणु सभु आकारु है मेरी जिंदुड़ीए मुखि हरि हरि नामु धिआवै राम।।
नानक ते हरि दरि पैन्हाइआ मेरी जिंदुड़ीए जो गुरमुखि भगति मनु लावै राम।।

-- आदि ग्रन्थ (बिहागड़ा म० 4, पृ० 540)

The woods, the meadows and the whole world, O my soul, chant with their mouths the Lord's Name, and meditate on the Lord. O Nanak, one who, as Gurumukh, focuses his consciousness on the Lord's devotional worship – O my soul, he is robed in honour in the Court of the Lord.

गुरमुखि हरि दरि सोभा पाए।। गुरमुखि विचहु आपु गवाए।।
आपि तरै कुल सगले तारे गुरमुखि जनमु सवारणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 125)

The Gurumukhs are honoured in the Court of the Lord. The Gurumukhs eradicate selfishness and conceit from within. They save themselves, and save all their families and ancestors as well. The Gurumukhs redeem their lives.

काइआ नगरि वसिओ घरि मंदरि जपि सोभा गुरमुखि करपफा।।
हलति पलति जन भए सुहेले मुख ऊजल गुरमुखि तरफा।।

-- आदि ग्रन्थ (प्रभाती म० 4, पृ० 1336)

The Lord abides in the body-village, in my home and mansion. As Gurumukh, I meditate on His Glory. Here and hereafter, the Lord's humble servants are embellished and exalted; their faces are radiant; as Gurumukh, they are carried across.

- One's Life is spent meaningfully and one is hailed.

गुरमुखि जनमु सकारथा सचै सबदि लगंनि।।
आतम रामु प्रगासिआ सहजे सुखि रहंनि।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 755)

The lives of the Gurumukhs are fruitful and blessed; they are committed to the True Word (Shabd). Their souls are illuminated by the Lord, and they dwell in peace and pleasure.

गुरमुखि जनमु सफलु है जिस नो आपे लए मिलाइ।।
नानक नदरी नदरि करे ता नाम धनु पलै पाइ।।

-- आदि ग्रन्थ (बिलावल की वार म० 3, पृ० 850)

The birth of the Gurumukh is fruitful and auspicious. The Lord unites him with Himself. O Nanak, when the Merciful Lord grants His Mercy, one obtains the wealth of Naam, the Name of the Lord.

- One who believes in the *Guru,* is believed by one and all, and in all Four Ages (*Yuga*s), one is glorified.

गुरु मानै मानै सभु कोइ।। गुर बचनी मनु सीतलु होइ।।
चहु जुगि सोभा निरमल जनु सोइ।। नानक गुरमुखि विरला कोइ।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1262)

One who has faith in the Guru – everyone has faith in him. Through the Guru's Word, the mind is cooled and soothed. Throughout the four ages, that humble being is known to be pure. O Nanak, that Gurumukh is so rare.

- Only the *Gurumukh* finds acceptance.

जुगि जुगि आपो आपणा धरमु है सोधि देखहु बेद पुराना।।
गुरमुखि जिनी धिआइआ हरि हरि जगि ते पूरे परवाना।।

-- आदि ग्रन्थ (बिलावल म० 3, पृ० 797)

Each and every age has its own essence of Dharma; study the Vedas and the Puranas, and see this as true. They are Gurumukh, who meditate on the Lord, Hari, Hari; in this world, they are perfect and approved.

धंनु सु राग सुरंगड़े आलापत सभ तिख जाइ।।
धंनु सु जंत सुहावड़े जो गुरमुखि जपदे नाउ।।

-- आदि ग्रन्थ (रामकली की वार म० 5, पृ० 958)

Blessed are those beautiful Ragas which, when chanted, quench all thirst. Blessed are those beautiful people who, as Gurumukh, chant the Name of the Lord.

Manmukh – Mouthpiece of the mind

'***Manmukh***' literally means "to follow one's mind or desires", "One who follows whichever way his or her mind leads or goes"; "one who follows his or her desires"; "one who does as his or her mind dictates".

A *Manmukh* is the opposite of a *Gurumukh*.

गुरमुखि लाधा मनमुखि गवाइआ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 11)

The Gurumukhs obtain it, and the self-willed Manmukhs lose it.

गुरमुखि चानणु जाणीऐ मनमुखि मुगधु गुबारु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 20)

The Gurumukh knows the Divine Light, while the foolish self-willed Manmukh gropes around in the darkness.

मनमुखि सुखु न पाईऐ गुरमुखि सुखु सुभानु।।

-- आदि ग्रन्थ (सिरीरागम० 1, पृ० 21)

The self-willed Manmukhs find no peace, while the Gurumukhs are wondrously joyful.

The *Manmukh* is attached to worldly desires, material wealth, worldly allurements and sensual enjoyments. His desires and his needs are unlimited. To be a *Manmukh* is to follow one's own mind or desires without regards for anyone else. A person who is self-centred is called a *Manmukh*. Hence, a *Manmukh* is a material being (egoistic or attached to worldly things) as opposed to a spiritual being. A *Manmukh* is ruled by and is conditioned by pleasure of his five senses and his mind. A *Manmukh* is an ego-centric person whose actions are controlled by the following urges and desires: lust, anger, greed, material attachment, self-conceit, envy and stubborn mindedness, with their numerous variations.

As a result, he has no belief of or understanding of *Naam* (God's Existence), *Shabd* (Word of the *Guru*), *Hukam* (will of the Almighty), *Atma* (Soul), or God (Spirit or *Sat Guru*). Consequently, he has no understanding of the ultimate purpose

of life, his relationship with God, and the Pathway of God (*Guru-mat*).

अंधुलै नामु विसारिआ मनमुखि अंध गुबारु।।
आवणु जाणु न चुकई मरि जनमै होइ खुआरु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 19)

The blind have forgotten Naam, the Name of the Lord. The self-willed Manmukhs are in utter darkness.

विजोगी दुखि विछुड़े मनमुखि लहहि न मेलु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 21)

Those who separate themselves from the Lord wander lost in misery. The self-willed Manmukhs do not attain union with Him.

Flaws of being a *Manmukh,* i.e., not being a *Gurumukh.*

- Delusion and darkness prevail and one does not find the Path.

से दरि साचै साचु कमावहि जिन गुरमुखि साचु अधारा।।
मनमुख दूजै भरमि भुलाए ना बूझहि वीचारा।।

-- आदि ग्रन्थ (सारंग म० 3, पृ० 1234)

In the Court of the True Lord, they practice Truth. The Gurumukhs take the Support of the True Lord. The self-willed Manmukhs wander, lost in doubt and duality. They do not know how to contemplate the Lord.

कलिजुग महि घोर अंधारु है मनमुख राहु न कोइ।।
से वडभागी नानका जिन गुरमुखि परगटु ।।

-- आदि ग्रन्थ (मलार की वार म० 1, पृ० 1285)

In this Dark Age of Kali Yuga, there is utter darkness; the self-willed Manmukh cannot find the way. O Nanak, very blessed are those Gurumukhs, unto whom the Lord is revealed.

- One becomes prey to sorrow and death and blind from within and without.

सभु करणा किरतु करि लिखीऐ करि करि करता करे करे।।
मनमुखि मरीऐ गुरमुखि तरीऐ नानक नदरी नदरि करे।।

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1238)

All the actions and events of the past are recorded; the Doer did, He does, and He will do. The self-willed Manmukh dies, while the Gurumukh is saved; O Nanak, the Gracious Lord bestows His Glance of Grace.

गुरमुखि अलिपतु लेपु कदे न लागै सदा रहै सरणाई।।
मनमुखु मुगधु आगै चेतै नाही दुखि लागै पछुताई।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1344)

The Gurumukh remains detached; filth never attaches itself to him. He remains forever in God's Sanctuary. The foolish self-willed Manmukh does not think of the future; he is overtaken by pain, and then he regrets.

- One imbibes poison.

मनमुखु खूल्हि महा बिखु खाइ।। गुरमुखि होइ सु राचै नाइ।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1330)

The self-willed Manmukh openly eats the great poison. But one who becomes Gurumukh is absorbed in the Name.

- The Cycle of 8.4 million Life-forms continues and the human birth is wasted.

गुरमुखि सेव न कीनीआ हरि नामि न लगो पिआरु।।
सबदै सादु न आइओ मरि जनमै वारो वार।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 592)

One who does not serve the Guru as Gurumukh, who does not love the Lord's Name, and who does not savour the taste of Shabd, shall die, and be reborn, over and over again.

बुरा करे सु केहा सिझै।। आपणै रोहि आपे ही दझै।।
मनमुखि कमला रगड़ै लुझै।। गुरमुखि होइ तिसु सभ किछु सुझै।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1418)

How can someone do bad things, and still live with himself? By his own anger, he only burns himself. The self-willed Manmukh drives himself crazy with worries and stubborn struggles. But those who become Gurumukh understand everything.

- One does not get to offer devotion and does not obtain the Name.

मनमुखि अंतरि भगति न होई।। गुरमुखि भगति सांति सुखु होई।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1049)

There is no devotion within the self-willed Manmukh. Through devotional worship, the Gurumukh obtains peace and tranquillity.

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6

BRAVEHEART (*Soorma* सूरमा) & BENEFACTOR (*Sajjan* सज्जन)

Soorma – Braveheart

The world calls '*Soorma*', a braveheart, who goes to the battle-field, leaving aside the attachment of his family and even his body, and fights bravely without fear. To fall back in a battle is cowardice. The *Soorma* never shows his back in a battle.

सूरा सो पहिचानीऐ जु लरै दीन के हेत।।
पुरजा पुरजा कटि मरै कबहू न छाडै खेतु।।

-- आदि ग्रन्थ (मारू भगत कबीर, पृ० 1105)

He alone is known as a spiritual hero, who fights in defense of religion. He may be cut apart, piece by piece, but he never leaves the field of battle.

In Gurbani, *Soorma* is merely one who brings his senses and mind under full control, and gets rid of perversities such as lust, anger etc. and in *Sadh Sangat* (Company of the Holy), becomes coloured in the colour of the Lord. The battle described in the 'Bhagavad Gita' is actually an allegory for the constant tussle within us with our mental enemies. We too ought to take a step forward, and not even consider falling back. The *Soorma* ought to conquer his senses. The *Soorma* ascends to the sky, and attains the Pristine Home, *Sat Lok*.

Might one be a great *Soorma*, unless he functions under a system and goes in accordance with the orders of a General or Commander, he is bound to be defeated. Battle also, in a sense, is a knowledge or science. It too requires a wizard and discipline. In the battle of spirituality, victory is impossible without the *Guru*. To defeat the powerful mind in battle is not child's play. Gurbani says,

जा कउ हरि रंगु लागो इसु जुग महि सो कहीअत है सूरा।।
आतम जिणै सगल वसि ता कै जा का सतिगुरु पूरा।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 679)

He alone is called a warrior, who is attached to the Lord's Love in this age. Through the Perfect True Guru, he conquers his own soul, and then everything comes under his control.

Hence, there is a need for a Perfect Master, because one obtains bravery from a Perfect Master alone.

Who is a *Soorma* (Braveheart)?

नानक सो सूरा वरीआमु जिनि विचहु दुसटु अहंकरणु मारिआ।।
गुरमुखि नामु सालाहि जनमु सवारिआ।।

-- आदि ग्रन्थ (सिरीराग की वार म० 3, पृ० 86)

O Nanak, he is a brave warrior, who conquers and subdues his vicious inner ego. Praising Naam, the Name of the Lord, the Gurumukhs redeem their lives.

मरणु मुणसा सूरिआ हकु है जो होइ मरनि परवाणो।।
सूरे सेई आगै आखीअहि दरगह पावहि साची माणो ।।

-- आदि ग्रन्थ (वडहंस म० 1, पृ० 580)

The death of brave heroes is blessed, if it is approved by God. They alone are acclaimed as brave warriors in the world hereafter, who receive true honour in the Court of the Lord.

गुरमती सबदि सूर है कामु क्रोधु जिन्ही मारिआ।।
सचै अंदरि महलि सबदि सवारिआ।।

-- आदि ग्रन्थ (मलार की वार म० 3, पृ० 1280)

Those who follow the Guru's Teachings are the true spiritual warriors; they have conquered sexual desire and anger. They enter into the True Mansion of the Lord's Presence, embellished and exalted by the Word (Shabd).

कबीर सतिगुर सूरमे बाहिआ बानु जु एकु।।
लागत ही भुइ गिरि परिआ परा करेजे छेकु।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1374)

Kabir, the True Guru, the Spiritual Warrior, has shot me with His Arrow. As soon as it struck me, I fell to the ground, with a hole in my heart.

What Battles does a *Soorma* Fight?

गगन दमामा बाजिओ परिओ नीसानै घाउ।।
खेतु जु मांडिओ सूरमा अब जूझन को दाउ।।
सूरा सो पहिचानीऐ जु लरै दीन के हेत।।
पुरजा पुरजा कटि मरै कबहू न छाडै खेतु।।

-- आदि ग्रन्थ (मारू भगत कबीर, पृ० 1105)

The battle-drum beats in the sky of the mind; aim is taken, and the wound is inflicted. The spiritual warriors enter the field of battle; now is the time to fight! He alone is known as a spiritual hero, who fights in defense of religion. He may be cut apart, piece by piece, but he never leaves the field of battle.

किउ लीजै गढु बंका भाई।। दोवर कोट अरु तेवर खाई।।
पांच पचीस मोह मद मतसर आडी परबल माइआ।।
जन गरीब को जोरु न पहुचै कहा करउ रघुराइआ।।
कामु किवारी दुखु सुखु दरवानी पापु पुंनु दरवाजा।।
क्रोधु प्रधानु महा बड दुंदर तह मनु मावासी राजा।।
स्वाद सनाह टोपु ममता को कुबुधि कमान चढाई।।
तिसना तीर रहे घट भीतरि इउ गढु लीओ न जाई।।
प्रेम पलीता सुरति हवाई गोला गिआनु चलाइआ।।
ब्रहम अगनि सहजे परजाली एकहि चोट सिझाइआ।।
सतु संतोखु लै लरने लागा तोरे दुइ दरवाजा।।
साधसंगति अरु गुर की क्रिपा ते पकरिओ गढ को राजा।।

-- आदि ग्रन्थ (भैरउ भगत कबीर, पृ० 1161)

How can the beautiful fortress be conquered, O Siblings of Destiny? It has double walls and triple moats. It is defended by the five elements, the twenty-five categories, attachment, pride, jealousy and the awesomely powerful Maya. The poor mortal being does not have the strength to conquer it; what should I do now, O Lord? Sexual desire is the window, pain and pleasure are the gate-keepers, virtue and sin are the gates. Anger is the great supreme commander, full of argument and strife, and the mind is the rebel king there. Their armour is the pleasure of tastes and flavours, their helmets are worldly attachments; they take aim with their bows of corrupt intellect. The greed that fills their

hearts is the arrow; with these things, their fortress is impregnable. But I have made divine love the fuse, and deep meditation the bomb; I have launched the rocket of spiritual wisdom. The fire of God is lit by intuition, and with one shot, the fortress is taken. Taking truth and contentment with me, I begin the battle and storm both the gates. In the Sadh Sangat, the Company of the Holy, and by Guru's Grace, I have captured the king of the fortress.

Sajjan – Benefactor

One who desires to be benign, one who is a genteel benefactor, one who always has the welfare of others at heart, such a friend is called '*Sajjan*'. This word is a conjugation of the two words, '*Sat* सत्' and '*Jan* जन', meaning an exalted benefactor. However, such a person is not to be seen in the world. The world is selfish. One would find many friends should you possess happiness and property, but at the time of sorrow and pain, no companion shall be found. The friendship of men is worthless, because they are all tied to their benefit. Gurbani tells us,

मनमुखा केरी दोसती माइआ का सनबंधु।।
वेखदिआ ही भजि जानि कदे न पाइनि बंधु।।
जिचरु पैननि खावन्हे तिचरु रखनि गंढु।।
जितु दिनि किछु न होवई तितु दिनि बोलनि गंधु।।

-- आदि ग्रन्थ (रामकली की वार म० 5, पृ० 959)

Friendship with the self-willed Manmukhs is an alliance with Maya. As we watch, they run away; they never stand firm. As long as they get food and clothing, they stick around. But on that day when they receive nothing, then they start to curse.

दुनीआ केरी दोसती मनमुख दझि मरंनि।।
जम पुरि बधे मारीअहि वेला न लाहंनि।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 755)

Making worldly friendships, the self-willed Manmukhs burn and die. In the City of Death, they are bound and gagged and beaten; this opportunity shall never come again.

But, if should we even find a true relation, who is a reliable companion, such a person can only assist us until the demise of the body, and not beyond. What we need is such a *Sajjan*, who would stick by us forever.

आदि मधि जो अंति निबाहै।। सो साजनु मेरा मनु चाहै।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 240)

My mind longs for that Friend, who shall stand by me in the beginning, in the middle and in the end.

Who is such a *Sajjan*? Gurbani tells us that such a *Sajjan* is God, and *Satguru*, who is but His self-form, who would in this life and even after death, not leave you, come what may.

नानक कचड़िआ सिउ तोड़ि ढूढि सजण संत पकिआ।।

ओइ जीवंदे विछुड़हि ओइ मुइआ न जाही छोड़ि।।

-- आदि ग्रन्थ (मारू की वार म० 5, पृ० 1102)

O Nanak, break away from the false, and seek out the Sants, your true friends. The false shall leave you, even while you are still alive; but the Sants shall not forsake you, even when you are dead.

If there is a companion of both the worlds, it is the *Satguru*; the rest are a falsity. The *Sajjan* and Benefactor, who stands by you till the very end is the *Satguru*. Who gets to meet the Lord-manifest *Sajjan*? One who loves Him.

सजण मिले सजणा जिन सतगुर नालि पिआरु।।

मिलि प्रीतम तिनी धिआइआ सचै प्रेमि पिआरु।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 587)

The friends who love the True Guru, meet with the Lord, the True Friend. Meeting their Beloved, they meditate on the True Lord with love and affection.

Getting to meet such a *Satguru-Sajjan* can only be through the Lord's grace and *Guru*'s own grace and mercy.

तरसु पइआ मिहरामति होई सतिगुरु सजणु मिलिआ।।

नानक नामु मिलै तां जीवां तनु मनु थीवै हरिआ।।

-- आदि ग्रन्थ (मुंदावणी म० 5, पृ० 1429)

You took pity on me, and blessed me with Your Mercy, and I have met the True Guru, my Friend. O Nanak, if I am blessed with the Name, I live, and my body and mind blossom forth.

In Gurbani, the traits of *Sajjan* are mentioned. He is not opposed to anyone and is a friend of everyone. He is the True King, in whose companionship, a person is adorned and his malignant intellect is destroyed. He Himself meditates upon *Hari-Naam* and makes others meditate likewise. He accepts the Will of the Lord (*Bhana*) and is a benefactor. One should disengage from the false people, and instead, make relation with a saintly person, who will not desert one even after death, and instead, even be found where one has to give one's karmic account.

सजण सेई नालि मै चलदिआ नालि चलंनहि।।
जिथै लेखा मंगीऐ तिथै खड़े दिसंनि।।

-- आदि ग्रन्थ (सूही म० 1, पृ० 729)

They alone are my friends, who travel along with me; and in that place, where the accounts are called for, they appear standing with me.

In fact, such a *Sajjan* is truly present within us itself.

जिसु कारणि हंउ ढूंढि ढूढेदी सो सजणु हरि घरि पाइआ ।।

-- आदि ग्रन्थ (वडहंस म० 4, पृ० 572)

I was seeking and searching for Him, the Lord, my best friend, and I have found Him within the home of my own being.

They are fortunate indeed, who have found a *Satguru* for a friend. Finding the *Satguru* is finding the Lord itself, since He is One with the Lord. If one finds such a *Sajjan*, then one is not in deprivation ever.

Who is *Sajjan* (Benefactor)?

- Lord (*Hari*) is *Sajjan*.

ऐथै धंधु पिटाईऐ सचु लिखतु परवानु।।
हरि सजणु गुरु सेवदा गुर करणी परधानु।।
नानक नामु न वीसरै करमि सचै नीसाणु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 21)

In this world, people are engrossed in false pursuits, but in the world hereafter, only the account of your true actions is accepted.

The Guru serves the Lord, His Intimate Friend. The Guru's actions are supremely exalted. O Nanak, never forget Naam, the Name of the Lord; the True Lord shall bless you with His Mark of Grace.

इको दिसै सजणो इको भाई मीतु।।
इकसै दी सामगरी इकसै दी है रीति।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 44)

The One appears to be my Companion; the One is my Brother and Friend. The elements and the components are all made by the One; they are held in their order by the One.

जनम जनम का विछुड़िआ हरि मेलहु सजणु सैण।।
जो जीअ हरि ते विछुड़े से सुखि न वसनि भैण।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 136)

Through countless lifetimes and incarnations, I was separated from Him. O Lord, you are my Friend and Companion-please unite me with Yourself. Those who are separated from the Lord do not dwell in peace, O sister.

कबीर सूखु न एंह जुगि करहि जु बहुतै मीत।।
जो चितु राखहि एक सिउ ते सुखु पावहि नीत।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1365)

O Kabir, peace does not come in this world by making lots of friends. Those who keep their consciousness focused on the One Lord shall find eternal peace.

- *Gurumukh* is *Sajjan.*

नामु मिलै मनु त्रिपतीऐ बिनु नामै धिगु जीवासु।।
कोई गुरमुखि सजणु जे मिलै मै दसे प्रभु गुणतासु।।
गुण गावा गुण विथरा गुण बोली मेरी माइ।।
गुरमुखि सजणु गुणकारीआ मिलि सजण हरि गुण गाइ।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 40)

Receiving the Name, the mind is satisfied; without the Name, life is cursed. If I meet the Gurumukh, my Spiritual Friend, he will show me God, the Treasure of Excellence. I sing His Glories, I describe His Glories, I speak of His Glories, O my mother. The Gurumukhs, my spiritual friends, bestow virtue. Meeting with my spiritual friends, I sing the Glorious Praises of the Lord.

Where is *Hari-Sajjan?*

- *Hari-Sajjan* is within.

सतिगुरु मेलि हरि नामि समाणी जपि हरि हरि नामु धिआइआ।।
जिसु कारणि हंउ ढूंढि ढूढेदी सो सजणु हरि घरि पाइआ।।

-- आदि ग्रन्थ (वडहंस म० 4, पृ० 572)

Meeting with the True Guru, I have merged into Naam, the Name of the Lord. I chant the Name of the Lord, Hari, Hari, and meditate on it. I was seeking and searching for Him, the Lord, my best friend, and I have found Him within the home of my own being.

हउ ढूंढेंदी सजणा सजणु मैडै नालि।।
जन नानक अलखु न लखीऐ गुरमुखि देहि दिखालि।।

-- आदि ग्रन्थ (कानड़ा की वार म० 4, पृ० 1318)

I was seeking, searching for my Friend, but my Friend is right here with me. O servant Nanak, the Unseen is not seen, but the Gurumukh is given to see Him.

How is *Hari-Sajjan* met with?

- *Satguru* makes meeting *Hari-Sajjan* possible.

सतिगुरि पुरखि मिलाइआ इको सजणु सोइ।।
हरि जन का राखा एकु है किआ माणस हउमै रोइ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 42)

The True Guru, the Primal Being, has led me to meet the One my only Friend. The One is the Saving Grace of His humble servant. Why should the proud cry out in ego?

आवहु भैणे तुसी मिलहु पिआरीआ।।
जो मेरा प्रीतमु दसे तिस कै हउ वारीआ।।
मिलि सतसंगति लधा हरि सजणु हउ सतिगुर विटहु घुमाईआ जीउ।।

-- आदि ग्रन्थ (माझ म० 4, पृ० 96)

Come, dear sisters – let us join together. I am a sacrifice to the one who tells me of my Beloved. Joining the Sat Sangat, the True Congregation, I have found the Lord, my Best Friend. I am a sacrifice to the True Guru.

मै मेलहु संत मेरा हरि प्रभु सजणु मै मनि तनि भुख लगाईआ जीउ।।
हरि राइआ मेरा सजणु पिआरा गुरु मेले मेरा मनु जीवाईआ जीउ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 174)

O Sants, unite me with my Lord God, my Best Friend; my mind and body are hungry for Him. I cannot survive without seeing my Beloved; deep within, I feel the pain of separation from the Lord.

कोई ऐसा सजणु लोड़ि लहु मै प्रीतमु देइ मिलाइ।।
सतिगुरि मिलिऐ हरि पाइआ मिलिआ सहजि सुभाइ।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 758)

I long for such a Friend, to unite me with my Beloved. Meeting the True Guru, I have found the Lord. He has met me, easily and effortlessly.

इकु सजणु सभि सजणा इकु वैरी सभि वादि।।
गुरि पूरै देखालिआ विणु नावै सभ बादि।।
मेरै अंतरि लोचा मिलण की किउ पावा प्रभ तोहि।।
कोई ऐसा सजणु लोड़ि लहु जो मेले प्रीतमु मोहि।।

-- आदि ग्रन्थ (रामकली की वार म० 1, पृ० 957)

If the One Lord is my Friend, then all are my friends. If the One Lord is my enemy, then all fight with me. The Perfect Guru has shown me that, without the Name, everything is useless. Deep within me is the longing to meet You; how can I find You, God? I will search for someone some friend, who will unite me with my Beloved.

- Meeting with *Sajjan* is through *Shabd*.

सजण मिले सजणा सचै सबदि सुभाइ।।
घर ही परचा पाइआ जोती जोति मिलाइ।।
मन ही ते मनु मानिआ गुर कै सबदि अपारि।।
एहि सजण मिले न विछुड़हि जि आपि मेले करतारि।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 587)

The friend meets with the True Friend, the Lord, through the love of the Shabd. Within the home of his own being, he finds the Divine Self, and his light blends with the Light. Satguru is Sajjan. Their minds are appeased by their own minds, through the incomparable Word of the Guru's Shabd. These friends are united, and will not be separated again; they have been united by the Creator Lord Himself.

अंतरि कमलु प्रगासिआ अंमृतु भरिआ अघाइ।।
नानक सतगुरु मीतु करि सचु पावहि दरगह जाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 22)

The lotus blossoms deep within the heart, and filled with Ambrosial Nectar, one is satisfied. O Nanak, make the True Guru your friend; going to His Court, you shall obtain the True Lord.

हउ हरि बिनु दूजा अवरु न जाना।।
कोई सजणु संतु मिलै वडभागी मै हरि प्रभु पिआरा दसै जीउ।।

-- आदि ग्रन्थ (माझ म० 4, पृ० 94)

I do not know anyone other than the Lord. If only I could have the good fortune to meet some friendly Sant; he might show me the Way to my Beloved Lord God.

धंनु सु देसु जहा तूं वसिआ मेरे सजण मीत मुरारे जीउ।।
हउ घोली हउ घोलि घुमाई गुर सजण मीत मुरारे जीउ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 96)

Blessed is that land where You dwell, O my Friend and Intimate Divine Guru. I am a sacrifice, I am forever a sacrifice, to my Friend and Intimate Divine Guru.

- Meeting with *Guru-Sajjan* by means of disciples.

जो दीसै गुरसिखड़ा तिसु निवि निवि लागउ पाइ जीउ।।
आखा बिरथा जीअ की गुरु सजणु देहि मिलाइ जीउ।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 763)

When I see a Sikh of the Guru, I humbly bow and fall at his feet. I tell to him the pain of my soul, and beg him to unite me with the Guru, my Best Friend.

- *Satguru* is found with the grace of *Hari-Sajjan*.

सुणि सजण प्रीतम मेरिआ मै सतिगुरु देहु दिखालि।।
हउ तिसु देवा मनु आपणा नित हिरदै रखा समालि।।
इकसु सतिगुर बाहरा धिगु जीवणु संसारि।।
जन नानक सतिगुरु तिना मिलाइओनु जिन सद ही वरतै नालि।।

-- आदि ग्रन्थ (रामकली की वार म० 1, पृ० 957)

Listen, O my beloved friend, please show me the True Guru. I dedicate my mind to Him; I keep Him continually enshrined

within my heart. Without the One and Only True Guru, life in this world is cursed. O servant Nanak, they alone meet the True Guru, with whom He constantly abides.

मिठा सो जो भावदा सजणु सो जि रासि।।
नानक गुरमुखि जाणीऐ जा कउ आपि करे परगासु।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 517)

That which is pleasing is sweet, and one who is sincere is a friend. O Nanak, he is known as a Gurumukh, whom the Lord Himself enlightens.

What is the *Satguru-Sajjan* like, and what are His Traits?

सजणु मैडा चाईआ हभ कही दा मितु।।
हभे जाणनि आपणा कही न ठाहे चितु।।

-- आदि ग्रन्थ (मारू की वार म० 1, पृ० 1096)

My joyful friend is called the 'friend of all'. All think of Him as their own; He never breaks anyone's heart.

जिन्हा दिसंदड़िआ दुरमति वंञै मित्र असाडड़े सेई।।
हउ ढूढेदी जगु सबाइआ जन नानक विरले केई।।

-- आदि ग्रन्थ (गूजरी की वार म० 1, पृ० 520)

The sight of them banishes my evil-mindedness; they are my only true friends. I have searched the whole world; O slave Nanak, how rare are such persons!

से सैण से सजणा जि गुरमुखि मिलहि सुभाइ।।
सतिगुर का भाणा अनदिनु करहि से सचि रहे समाइ।।

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 643)

They alone are relatives, and they alone are friends, who, as Gurumukh, join together in love. Night and day, they act according to the True Guru's Will; they remain absorbed in the True Name.

जिन पिरीआ सउ नेहु से सजण मै नालि।।
अंतरि बाहरि हउ फिरां भी हिरदै रखा समालि।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 1423)

That Beloved, with whom I am in love, that Friend of mine is with me. I wander around inside and outside, but I always keep Him enshrined within my heart.

गुरमुख सउ करि दोसती सतिगुर सउ लाइ चितु।।
जमण मरण का मूलु कटीऐ तां सुखु होवी मित।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1421)

Make friends with the Gurumukhs, and focus your consciousness on the True Guru. The root of birth and death will be cut away, and then, you shall find peace, O friend.

Fruits of meeting *Hari-Sajjan.*

डिठी हभ ढंढोलि हिकसु बाझु न कोइ।।
आउ सजण तू मुखि लगु मेरा तनु मनु ठंढा होइ।।

-- आदि ग्रन्थ (मारू की वार म० 5, पृ० 1100)

I have seen and examined all; without the One Lord, there is none at all. Come, and show me Your face, O my friend, so that my body and mind may be cooled and soothed.

मित्र घणेरे करि थकी मेरा दुखु काटै कोइ।।
मिलि प्रीतम दुखु कटिआ सबदि मिलावा होइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 37)

I have grown weary of making so many friends, hoping that someone might be able to end my suffering. Meeting with my Beloved, my suffering has ended; I have attained Union with the Word (Shabd).

Who the worldly *Sajjans* are and the Demerits of befriending them.

दूजै भाइ लगे सजण न आखीअहि जि अभिमानु करहि वेकार।।
मनमुख आप सुआरथी कारजु न सकहि सवारि।।

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 643)

Those who are attached to the love of duality are not called friends; they practice egotism and corruption. The self-willed Manmukhs are selfish; they cannot resolve anyone's affairs.

नालि इआणे दोसती कदे न आवै रासि।।
जेहा जाणै तेहो वरतै वेखहु को निरजासि।।

-- आदि ग्रन्थ (आसा की वार म० 2, पृ० 474)

Friendship with a fool never works out right. As he knows, he acts; behold, and see that it is so.

मनमुख सेती दोसती थोड़ड़िआ दिन चारि।।
इसु परीती तुटदी विलमु न होवई इतु दोसती चलनि विकार।।
जिना अंदरि सचे का भउ नाही नामि न करहि पिआरु।।
नानक तिन सिउ किआ कीचै दोसती जि आपि भुलाए करतारि।।

-- आदि ग्रन्थ (वडहंस की वार म० 1, पृ० 587)

Friendship with the self-willed Manmukhs lasts for only a few short days. This friendship is broken in an instant; this friendship leads to corruption. They do not fear the True Lord within their hearts, and they do not love the Name. O Nanak, why become friends with those, whom the Creator Lord Himself has misled?

नानक हुकमु वरतै खसम का मति भवी फिरहि चल चित।।
मनमुख सउ करि दोसती सुख कि पुछहि मित।।
गुरमुख सउ करि दोसती सतिगुर सउ लाइ चितु।।
जमण मरण का मूलु कटीऐ तां सुखु होवी मित।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1421)

O Nanak, the Hukam (Command) of your Lord and Master, is prevailing. The intellectually confused person wanders around lost, misled by his fickle consciousness. If you make friends with the self-willed Manmukhs, O friend, who can you ask for peace? Make friends with the Gurumukhs, and focus your consciousness on the True Guru. The root of birth and death will be cut away, and then, you shall find peace, O friend.

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DISCRIMINATIVE THINKING (*Vivek-Vichar* विवेक–विचार) & MIND-ORIENTED KARMA (*Manmat-Karma* मनमत कर्म)

Vivek-Vichar – Discriminative Thinking

The need for *Vivek-Vichar.*

In order to fructify the various means of spirituality, Discrimination (*Vivek*) is very essential. To know truth as truth, untruth as untruth, immovable as immovable, movable as movable is called *Vivek*. In order to awaken *Vivek* and see truth as truth, sharp vision is necessary, along with abandonment of narrow-mindedness and obstinacy. A person, who gets stuck in conservativeness, remains stuck and stuck for all his life. He does not use his consideration and he cannot comprehend the essential. Like a swan, one should extract the essential, i.e., milk, by separating the milk from water. In this context, Maulana Rumi tells us in 'Masnavi' that "we have extracted the brain of the Quran and thrown the bones for the dogs," i.e., for obstinate persons who fight unto death, slaves of rites and rituals, and meaningless resolutes. Let us weigh what is real and necessary, and refrain from that which is unnecessary. The labour incurred in watering the leaves of a plant is unproductive and can result in the tree drying up; its roots should be watered, so that it can remain lush.

One should acquire the True Name, which is the essence of all, and take refuge in the *Guru* – all *Dharmas-Karmas*, pilgrimages-fasts, charity, silence, etc. are included in these. In the absence of *Vivek*, one becomes cadaver-like. The

seeker should imbibe truth and discard untruth, after discriminating between them. One should do everything after proper assessment of the same through the intellect, so that one does not have to repent later. The Lord and *Satguru* are pleased with Service (*Sewa*) done through proper consideration. One obtains honour and is called the 'Crown of Life' (*Ashraf-ul-Makhluqat*). *Vivek* (discrimination) and thoughtfulness are helpful in realising God. Even while indulging in charity, one should use *Vivek*. Guru Nanak says that all those acts, which are done without proper thinking, become acts of the *Satan*.

अकली साहिबु सेवीऐ अकली पाईऐ मानु।।
अकली पड़हि कै बुझीऐ अकली कीचै दानु।।
नानकु आखै राहु एहु होरि गलां सैतानु।।

-- आदि ग्रन्थ (सारंग की वार म० 1, पृ० 1245)

Wisdom leads us to serve our Lord and Master; through wisdom, honour is obtained. Wisdom does not come by reading textbooks; wisdom inspires us to give in charity. Says Nanak, this is the Path; other things lead to Satan.

Guru Arjan has beseeched the Lord that "O Lord, give us proper intellect and discrimination. By mere recitation of scriptrues and texts, or by carrying out *Kriya*s of *Hatha Yoga* (such as *Nauli* etc.) one cannot dispense with perversions such as lust, anger, greed, attachment and ego. We have tried several means, but having failed, we are at your Door. Kindly give us the gift of *Vivek-Vichar* because without these, all means, instead of being fruitful, become the cause of bondage."

पाठु पड़िओ अरु बेदु बीचारिओ निवलि भुअंगम साधे।।
पंच जना सिउ संगु न छुटकिओ अधिक अह्मबुधि बाधे।।
पिआरे इन बिधि मिलणु न जाई मै कीए करम अनेका।।
हारि परिओ सुआमी कै दुआरै दीजै बुधि बिबेका।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 641)

They read scriptures, and contemplate the Vedas; they practice the inner cleansing techniques of Yoga, and control of the breath. But they cannot escape from the company of the five passions; they are increasingly bound to egotism. O Beloved, this is not

the way to meet the Lord; I have performed these rituals so many times. I have collapsed, exhausted, at the Door of my Lord Master; I pray that He may grant me a discerning intellect.

However, cleverness becomes a hurdle on this path. This is called 'Intellectuality'. This is the intellect that is engrossed in worldly affairs, and for personal gain, does not consider usurping others' rights as improper. Such a person has one thing upon his tongue, and another in his heart, but by his cleverness, does not let the other person to get to know what is within. His faith and honour remains the world only.

Only a rare *Gurumukh*, after due *Vivek-Vichar*, gets to know the Truth of the Lord and by loving Him, the ego of his mind is erased. We ought to consider as to how might the grime of untruth (materialism) be removed. Without *Vivek-Vichar*, one cannot know God. Stupid people, being devoid of it, waste their lives unnecessarily.

Swami Ji Maharaj Shiv Dayal Singh says,

जो जग से तुम उभरा चाहो, संतन करो विचार।

-- स्वामी जी महाराज शिवदयाल सिंह

Should you wish to be liberated from this world, sit besides the Sants and contemplate upon them.

Guru Nanak explains what the thinking of the *Sant*s is. It is this: that in this world, the only true deal, true trade and true profit is the Wealth of *Naam*.

सचा वखरु नामु है सचा वापारा।। लाहा नामु संसारि है गुरमती वीचारा।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1009)

Naam, the Name of the Lord, is the true object, the true commodity. Naam is the only true profit in this world. Follow the Guru's Teachings, and contemplate them.

Naam is True, *Guru* is true and the Lord is true, or the Soul, which is but a speck of the Lord, is true. The *bani*s of the *Sant*s and Mystics are a wealth worthy of respect. All other rites and rituals are for the purpose of forming a relationship with him. The One Lord is our Father, and the entire humankind are His children. They should have mutual sentiment of brotherliness.

Manmat Karma – Mind-oriented karmas

When a disciple does karma (activities of body and mind) with love and faith after taking shelter (*Sharan* शरण) of a Perfect Master, in accordance with His Commandments, this is called '*Gurumat Karma*'. Khwaja Hafiz says,

ब–मै सज्जादा रंगीं कुन गरत पीरे–मुगां गोयद,
किह् सालिक बेख़बर न बवद ज़ राहो–रस्मे मंज़िल हा।

-- दीवाने-हाफ़िज़ (पृ० 29)

Should your Murshid command you to colour your musallah (prayer mat) with liquor, you should accept this commandment, because He is familiar with the path and the rites of the spiritual journey, and will give you a command that is only appropriate.

It is proper to accept the commandment of One who treads upon a path, with which our intellect is unfamiliar; besides He Himself is responsible for His Commandment that He gives. The disciple has no leeway in nitpicking on this path. It is very essential for the disciple to tread upon the *Guru*'s doctrine, in the manner that Arjuna had surrendered his bows and arrows of intellect-worry in front of Lord Krishna and followed his commandment. However, in this case, the *Satguru* ought to be 'Word-made-flesh', practitioner of the Word (*Shabd*) and One with the Lord.

गुरमुखि भगति सहज घरु पाईऐ।। बिनु गुर भेटे मरि आईऐ जाईऐ।।
सो गुरु करउ जि साचु द्रिड़ावै।। अकथु कथावै सबदि मिलावै।।

-- आदि ग्रन्थ (धनासरी म० 1, पृ० 686)

The Gurumukhs worship the Lord, and find His Celestial Home. Without meeting the Guru, they die, and come and go in reincarnation. So make Him your Guru, who implants the Truth within you, who leads you to speak the Unspoken Speech, and who merges you in the Word (Shabd).

कहैं कबीर हम धुर घर के भेदी लाए हुकम हजूरी।।

-- कबीर साहिब

Says Kabir, we are possessers of the secret of the Pristine Home and have brought the Hukam (Commandments) of the Lord.

The *Guru* Himself is a practitioner of '*Naam*'or '*Shabd*' and the *Shishya* (disciple) is also provided the teaching of the same; other than this, He does not give any teaching. The *Guru*'s doctrine is that of being merged with with '*Naam*, that is immanent',

नानक बूझहु इह बिधि गुरमति हरि राम नामि लिव लाइआ।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1039)

O Nanak, know this, through the Guru's Teachings, and lovingly focus yourself on the Lord's Name.

Other than the above-mentioned karmas, all other karmas come under the category of *Manmat Karma*s.

A *Manmukh* person wanders about hither and thither under the control of the mind, and by doing *Manmat Karma*, needlessly underogoes sorrow.

*Manmat Karma*s are exoteric; not only are they worldly, but result in religious karmas by becoming trapped in the web of ignorance. Such karmas also fall under the category of *Manmat Karma*s. Gurbani has also considered this. Those persons who, without accepting the doctrine of the Perfect Master, read the books and scriptures and interpret them with their own mind, and do not do any means to still the mind, stop the fluctuations of the mind-stuff and stabilize the intellect, the darkness of their ignorance does not dissipate. Those karmas that are done in accordance with the guidance of our inadequate intellect, are all *Manmat Karma*s. *Hatha yogi*s, guise-wearers, those with tufts, nude sadhus, reciters of Vedas-Shastras and other scriptures, reticent hermits, narrator-*gyani*s, doers of rites such as homa sacrifice, celibates, hermits, bathers, meditators (without *Guru*), ritualists, ascetics, charity-givers, doers of *asana*s such as Neti-Dhoti and Naoli – these are all those who have strayed in absence of a true *Guru*. Whatever karmas they do or inspire others to do – all are *Manmat Karma*s.

Blind leading the blind.

When a blind person shows the way to another blind person, they both fall into the ditch. Those, whose Eye of Wisdom is yet unopened, they are under the sway of the mind. They are described as what are known as *Manmat karmas*, and not *Gurumat*; such karmas lead to incessant sorrows. The dross of the mind cannot be cleansed by bathing and purifying the body, nor does the mind come under control. The fear of *Yama*, the Lord of Death, does not go away and the soul does not find liberation. Therefore, if one wishes to be freed from the Cycle of birth-death and perambulation in 8.4 million life-species, one should search for a Perfect Master and do *Gurumat Karma*s.

Which are the *Manmat Karma*s?

इकि कंद मूलु चुणि खाहि वण खंडि वासा।।
इकि भगवा वेसु करि फिरहि जोगी संनिआसा।।
अंदरि त्रिसना बहुतु छादन भोजन की आसा।।
बिरथा जनमु गवाइ न गिरही न उदासा।।

-- आदि ग्रन्थ (माझ की वार म० 4, पृ० 140)

Some pick and eat fruits and roots, and live in the wilderness. Some wander around wearing saffron robes, as Yogis and Sanyasis. But there is still so much desire within them-they still yearn for clothes and food. They waste their lives uselessly; they are neither householders nor renunciates.

जाप ताप गिआन सभि धिआन।। खट सासत्र सिमृति वखिआन।।
जोग अभिआस करम ध्रम किरिआ।। सगल तिआगि बन मधे फिरिआ।।
अनिक प्रकार कीए बहु जतना।। पुंन दान होमे बहु रतना।।
सरीरु कटाइ होमै करि राती।। वरत नेम करै बहु भाती।।
नही तुलि राम नाम बीचार।। नानक गुरमुखि नामु जपीऐ इक बार।।
नउ खंड प्रिथमी फिरै चिरु जीवै।। महा उदासु तपीसरु थीवै।।
अगनि माहि होमत परान।। कनिक अस्व हैवर भूमि दान।।
निउली करम करै बहु आसन।। जैन मारग संजम अति साधन।।

निमख निमख करि सरीरु।। तउ भी हउमै मैलु न जावै।।
हरि के नाम समसरि कछु नाहि।। नानक गुरमुखि नामु जपत गति पाहि ।।

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 4, पृ० 265)

Chanting, intense meditation, spiritual wisdom and all meditations; the six schools of philosophy and sermons on the scriptures; the practice of Yoga and righteous conduct; the renunciation of everything and wandering around in the wilderness; the performance of all sorts of works; donations to charities and offerings of jewels to fire; cutting the body apart and making the pieces into ceremonial fire offerings; keeping fasts and making vows of all sorts – none of these are equal to the contemplation of the Name of the Lord, O Nanak, if, as Gurumukh, one chants Naam, even once. You may roam over the nine continents of the world and live a very long life; you may become a great ascetic and a master of disciplined meditation and burn yourself in fire; you may give away gold, horses, elephants and land; you may practice techniques of inner cleansing and all sorts of Yogic postures; you may adopt the self-mortifying ways of the Jains and great spiritual disciplines; piece by piece, you may cut your body apart; but even so, the filth of your ego shall not depart. There is nothing equal to the Name of the Lord. O Nanak, as Gurumukh, chant the Name, and obtain salvation.

धरमी धरमु करहि गावावहि मंगहि मोख दुआरु।।
जती सदावहि जुगति न जाणहि छडि बहहि घर बारु।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 469)

The righteous waste their righteousness, by asking for the Door of Salvation. They call themselves celibate, and abandon their homes, but they do not know the true way of life.

माटी के करि देवी देवा तिसु आगै जीउ देही।।
ऐसे पितर तुमारे कहीअहि आपन कहिआ न लेही।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 332)

Making gods and goddesses out of clay, people sacrifice living beings to them. Such are your dead ancestors, who cannot ask for what they want.

बुत पूजि पूजि हिंदू मूए तुरक मूए सिरु नाई।।
ओइ ले जारे ओइ ले गाडे तेरी गति दुहू न पाई।।

-- आदि ग्रन्थ (सोरठ भगत कबीर, पृ० 654)

Worshipping their idols, the Hindus die; the Muslims die bowing their heads. The Hindus cremate their dead, while the Muslims bury theirs; neither finds Your True State, Lord.

Demerits of *Manmat Karmas*.

- *Manmat Karmas* do neither lead to the receipt of *Naam*, nor can they excel *Naam*.

कांइआ साधै उरध तपु करै विचहु हउमै न जाइ।।
अधिआतम करम जे करे नामु न कब ही पाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 33)

You may torment your body with extremes of self-discipline, practice intensive meditation and hang upside-down, but your ego will not be eliminated from within. You may perform religious rituals, and still never obtain Naam, the Name of the Lord.

सभि तीरथ बरत जग्य पुंन कीए हिवै गालि गालि तनु छीजै।।
अतुला तोलु राम नामु है गुरमति को पुजै न तोल तुलीजै।।

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1325)

You may visit all the sacred shrines, observe fasts and sacred feasts, give generously in charity and waste away the body, melting it in the snow. The weight of the Lord's Name is unweighable, according to the Guru's Teachings; nothing can equal its weight.

निउली करम भुइअंगम भाठी।। रेचक कुमभक पूरक मन हाठी।।
पाखंड धरमु प्रीति नही हरि सउ गुर सबद महा रसु पाइआ।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1043)

Inner cleansing techniques, channeling the energy to raise the Kundalini to the Tenth Gate, inhaling, exhaling and holding the breath by the force of the mind – by empty hypocritical practices, Dharmic love for the Lord is not produced. Only through the Word of the Guru's Shabd is the sublime, Supreme Essence obtained.

पुसतक पाठ बिआकरण वखाणै संधिआ करम तिकाल करै।।
बिनु गुर सबद मुकति कहा प्राणी राम नाम बिनु उरझि मरै।।

-- आदि ग्रन्थ (भैरउ म० 1, पृ० 1127)

The mortal may read scriptures, study grammar and say his prayers three times a day. Without the Guru's Word (Shabd), where is liberation, O mortal? Without the Lord's Name, the mortal is entangled and dies.

किनही निवल भुइअंगम साधे।। मोहि दीन हरि हरि आराधे।।
किनही ग्रिहु तजि वण खंडि पाइआ।। किनही मोनि अउधूतु सदाइआ।।
किनही घूघर निरति कराई।। किनहू वरत नेम माला पाई।।
किनही तिलकु गोपी चंदन लाइआ।। मोहि दीन हरि हरि हरि धिआइआ।।

-- आदि ग्रन्थ (रामकली म० 4, पृ० 912)

Some practice inner cleansing techniques, and control the breath through Kundalini Yoga. I am meek; I worship and adore the Lord, Hari, Hari. Some abandon their homes, and live in the forests. Some put themselves on silence, and call themselves hermits. Some dance, wearing ankle bells. Some fast and take vows, and wear garlands. Some apply ceremonial tilak (mark to their foreheads). I am meek; I meditate on the Lord, Hari, Hari, Hari.

- Dross of the mind is not removed by *Manmat Karma*s, arrogance, dilemma and ego are generated and mind does not come under control.

सिधा के आसण जे सिखै इंद्री वसि करि कमाइ।।
मन की मैलु न उतरै हउमै मैलु न जाइ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 558)

Even if one learns the Yogic postures of the Siddhas, and holds his sexual energy in check, still, the filth of the mind is not removed, and the filth of egotism is not eliminated.

बसत्र उतारि दिगम्बरु होगु।। जटाधारि किआ कमावै जोगु।।
मनु निरमलु नही दसवै दुआर।। भ्रमि भ्रमि आवै मूड़्हा वारो वार।।

-- आदि ग्रन्थ (बसंत म० 3, पृ० 1169)

A person may take off his clothes and be naked. What Yoga does he practice by having matted and tangled hair? If the mind is not pure, what use is it to hold the breath at the Tenth Gate? The fool wanders and wanders, entering the cycle of reincarnation again and again.

कंचन के कोट दतु करी बहु हैवर गैवर दानु।।
भूमि दानु गऊआ घणी भी अंतरि गरबु गुमानु।।
राम नामि मनु बेधिआ गुरि दीआ सचु दानु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 62)

If I made a donation of castles of gold, and gave lots of fine horses and wondrous elephants in charity, and if I made donations of land and cows-even then, pride and ego would still be within me. The Name of the Lord has pierced my mind; the Guru has given me this true gift.

होम जग तीरथ कीए बिचि हउमै बधे बिकार।।
नरकु सुरगु दुइ भुंचना होइ बहुरि बहुरि अवतार।।

-- आदि ग्रन्थ (गउड़ी मालवा म० 5, पृ० 214)

You may make burnt offerings, sacrificial feasts and pilgrimages to sacred shrines in egotism, but your corruption only increases. You are subject to both heaven and hell, and you are reincarnated over and over again.

बेदु पुकारै मुख ते पंडत कामामन का माठा।।
मोनी होइ बैठा इकांती हिरदै कलपन गाठा।।
होइ उदासी ग्रिहु तजि चलिओ छुटकै नाही नाठा।।
तपसी करि कै देही साधी मनूआ दह दिस धाना।।
ब्रहमचारि ब्रहमचजु कीना हिरदै भइआ गुमाना।।
संनिआसी होइ कै तीरथि भ्रमिओ उसु महि क्रोधु बिगाना।।
घूंघर बाधि भए रामदासा रोटीअन के ओपावा।।
बरत नेम करम खट कीने बाहरि भेख दिखावा।।
गीत नाद मुखि राग अलापे मनि नही हरि हरि गावा।।

-- आदि ग्रन्थ (मारू म० 4, पृ० 1003)

The pundit, the religious scholar, proclaims the Vedas, but he is slow to act on them. Another person on silence sits alone but his heart is tied in knots of desire. Another becomes an Udasi, a renunciate; he abandons his home and walks out on his family, but his wandering impulses do not leave him. Someone may practice intensive meditation, and discipline his body, but his mind still runs around in ten directions. The celibate practices celibacy, but his heart is filled with pride. The Sannyasi (hermit) wanders around at sacred shrines of pilgrimage, but his mindless

anger is still within him. The temple dancers tie bells around their ankles to earn their living. Others go on fasts, take vows, perform the six rituals and wear religious robes for show. Some sing songs and melodies and hymns, but their minds do not sing of the Lord, Hari, Hari.

जटा भसम लेपन कीआ कहा गुफा महि बासु।।
मनु जीते जगु जीतिआ जां ते बिखिआ ते होइ उदासु।।

-- आदि ग्रन्थ (मारू भगत कबीर, पृ० 1103)

What is the use of wearing matted hair, smearing the body with ashes, and living in a cave? Conquering the mind, one conquers the world, and then remains detached from corruption.

- One does not acquire peace through *Manmat Karm*as; peace lies within *Naam*.

डंड कमंडल सिखा सूतु धोती तीरथि गवनु अति भ्रमनु करै।।
राम नाम बिनु सांति न आवै जपि हरि हरि नामु सु पारि परै।।
जटा मुकटु तनि भसम लगाई बसत्र छोडि तनि नगनु भइआ।।
राम नाम बिनु त्रिपति न आवै किरत कै बांधै भेखु भइआ।।

-- आदि ग्रन्थ (भैरउ म० 1, पृ० 1127)

Walking sticks, begging bowls, hair tufts, sacred threads, loin cloths, pilgrimages to sacred shrines and wandering all around –without the Lord's Name, peace and tranquillity are not obtained. One who chants the Name of the Lord, Hari, Hari, crosses over to the other side. The mortal's hair may be matted and tangled upon his head, and he may smear his body with ashes; he may take off his clothes and go naked. But without the Lord's Name, he is not satisfied; he wears religious robes, but he is bound by the karma of the actions he committed in past lives.

आसण सिध सिखहि बहुतेरे मनि मागहि रिधि सिधि चेटक चेटकईआ।।
त्रिपति संतोखु मनि सांति न आवै मिलि साधू त्रिपति हरि नामि सिधि पईआ।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 835)

The Siddhas learn many Yogic postures, but their minds still yearn for riches, miraculous powers and energy. Holy Sadhs are satisfied, and through the Name of the Lord attain spiritual perfection.

- One may Do any number of *Manmat Karma*s; without the benefit of a *Sadhu* or *Guru*, one does not get Understanding.

लिखि लिखि पड़िआ।। तेता कड़िआ।। बहु तीरथ भविआ।।
तेतो लविआ।। बहु भेख कीआ देही दुखु दीआ।।
सहु वे जीआ अपणा कीआ।। अंनु न खाइआ सादु गवाइआ।।
बहु दुखु पाइआ दूजा भाइआ।। बसत्र न पहिरै।। अहिनिसि कहरै।।
मोनि विगूता।। किउ जागै गुर बिनु सूता।।

-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 467)

The more one write and reads, the more one burns. The more one wanders at sacred shrines of pilgrimage, the more one talks uselessly. The more one wears religious robes, the more pain he causes his body. O my soul, you must endure the consequences of your own actions. One who does not eat the corn, misses out on the taste. One obtains great pain, in the love of duality. One who does not wear any clothes, suffers night and day. Through silence, he is ruined. How can the sleeping one be awakened without the Guru?

- The Soul is unable to cross the Ocean of the World by doing *Manmat Karma*s.

आगै राखिओ साल गिरामु।। मनु कीनो दह दिस बिस्रामु।।
तिलकु चरावै पाई पाइ।। लोक पचारा अंधु कमाइ।।
खटु करमा अरु आसणु धोती।। भागठि ग्रिहि पड़ै नित पोथी।।
माला फेरै मंगै बिभूत।। इह बिधि कोइ न तरिओ मीत।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 887)

You place your stone god before yourself, but your mind wanders in the ten directions. You apply a ceremonial tilak or mark to the forehead, and fall at its feet. You try to appease the people, and act blindly. You perform the six religious rituals, and sit wearing your loin-cloth. In the homes of the wealthy, you read the prayer book. You chant on your mala, and beg for money. No one has ever been saved in this way, O friend.

- The Lord is not found by doing *Manmat Karma*s.

कनिक कामिनी हैवर गैवर बहु बिधि दानु दातारा।
अंन बसत्र भूमि बहु अरपे नह मिलीऐ हरि दुआरा।।
पूजा अरचा बंदन डंडउत खटु करमा रतु रहता।।
हउ हउ करत बंधन महि परिआ नह मिलीऐ इह जुगता।।
जोग सिध आसण चउरासीह ए भी करि करि रहिआ।।
वडी आरजा फिरि फिरि जनमै हरि सिउ संगु न गहिआ।।

-- आदि ग्रन्थ (सोरठ म० 4, पृ० 642)

One may give gifts of all sorts – gold, women, horses and elephants. One may make offerings of corn, clothes and land in abundance, but this will not lead him to the Lord's Door. One may remain devoted to worship and adoration, bowing his forehead to the floor, practicing the six religious rituals. One indulges in egotism and pride, and falls into entanglements, but he does not meet the Lord by these devices. One practices the eighty-four postures of Yoga, and acquires the supernatural powers of the Siddhas, but he gets tired of practicing these. One lives a long life, but is reincarnated again and again; he has not met with the Lord.

पूजा वरत तिलक इसनाना पुंन दान बहु दैन।।
कहूं न भीजै संजम सुआमी बोलहि मीठे बैन।।

-- आदि ग्रन्थ (धनासरी म० 4, पृ० 674)

Worship, fasting, ceremonial marks on one's forehead, cleansing baths, generous donations to charities and self-mortification – the Lord Master is not pleased with any of these rituals, no matter how sweetly one may speak.

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BLISSFULLY MARRIED WOMAN
(*Suhagin* सुहागिन)
DISCARDED BRIDE
(*Duhagin*–दुहागिन)

Suhagin – Blissfully Married Woman

A woman is said to be a *Suhagin* if her husband is yet alive; who lives in the house of her husband and who is always dedicated in his service with love and faith. However, the *Suhag* (wifehood) of the physical body is a falsity and short-lived. The true *Suhag* is that of the soul, which is eternal. The husband of our soul is *Akaal Purush* अकाल पुरुष, who is eternal; hence the *Suhag* of the soul alone is steadfast.

ना ओहु मरै न होवै सोगु।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 349)

He does not die – there is no reason to mourn.

In Gurbani, *Suhagin* is the one who loves only the True Supreme Lord and his human *Avatar*; who distinctively perceives her Lord, *Akaal Purush*. This *Suhag* becomes distinct by the merger within '*Ram Naam* राम–नाम' and the meeting of '*Hari Bhartaar* हरि–भर्तार' or *Swami* स्वामी, for which, the requirement of a *Satguru* is essential.

जुग चारे धन जे भवै बिनु सतिगुर सोहागु न होई राम।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 769)

The soul-bride may wander throughout the four ages, but still, without the True Guru, she will not find her True Husband-Lord.

This *Suhag* can be obtained by doing service of the *Gurumukh*, i.e., *Satguru*, and abiding by His Will. Such a *Suhagin* is blessed by the presence within of the Sound and Light of *Naam*, the Name of the Lord.

वडभागीआ सोहागणी जिन्हा गुरमुखि मिलिआ हरि राइ।।
अंतरि जोति परगासीआ नानक नामि समाइ।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 1421)

Blessed and very fortunate are those happy soul-brides who, as Gurmukh, meet their Sovereign Lord King. The Light of God shines within them; O Nanak, they are absorbed in Naam, the Name of the Lord.

The exquisite Grade of *Suhagin* is obtained only by the grace of the Lord.

साई सुहागणि जो प्रभ भाई।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 391)

She alone is the happy soul-bride who is pleasing to God.

नानक धंनु सुोहागणी जो भावहि वेपरवाह।।

-- आदि ग्रन्थ (मारू की वार म० 1, पृ० 1088)

O Nanak, she is the happy soul-bride, who is pleasing to her carefree, independent Lord.

Hence, the first step of *Suhag* is the obtaining of the grace of *Satguru*. Hence, one should please the *Satguru* by means of faith, service and hard effort, and thereby become *Gurumukh*.

सोहागणी विचि रंगु रखिओनु सचै अलखि अपारि।।
सतिगुरु सेवनि आपणा सचै भाइ पिआरि।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 426)

The True Lord, the Unseen, the Infinite, has infused His Love among the happy soul brides. They serve their True Guru, with true love and affection.

When the *Guru*'s grace is obtained, then

नानक नदरी नदरि निहाल।।

-- आदि ग्रन्थ (जप जी म० 1, पृ० 8)

O Nanak, the Merciful Lord, by His Grace, uplifts and exalts them.

जिस नो नदरि करे सा सोहागणि होइ।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 351)

She, upon whom He casts His Glance of Grace, becomes the happy soul-bride.

This grace is obtained only when one surrenders one's body and mind and remains satisfied in the Will (*Bhana* भाणा) of the Lord. This manner of living is also possible only by the mercy of the *Guru*.

नित रवै सोहागणी साची नदरि रजाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 54)

He continually enjoys His happy soul-bride; He casts His Gracious Glance of Truth upon her, and she abides in His Will.

से सहीआ सोहागणी जिन कउ नदरि करेइ।।

खसमु पछाणहि आपणा तनु मनु आगै देइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 38)

Those upon whom He casts His Glance of Grace become His happy soul-brides. One who recognises her Lord and Master places her body and mind in offering before Him.

And, in the manner in which *Sati* used to give up her life by burning alongside her dead husband, *Suhagin* merges into the *Satguru* by effacing herself, or becomes "*Fana-fil-Sheikh*". Hence, Gurbani says,

माणस जनमि हरि पाईऐ हरि रावण वेरा राम।।

गुरमुखि मिलु सोहागणी रंगु होइ घणेरा राम।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 844)

The Lord is found only this human incarnation. This is the time to contemplate the Lord. As Gurumukhs through, the happy soul-brides meet Him, and their love for Him is abundant.

However, the *Suhag* should be true, and not merely for showing-off – as are the teeth of the elephant different for eating and for showing. And,

साहुरै ढोई ना लहै पेईऐ नाही थाउ।।

पिरु वातड़ी न पुछई धन सोहागणि नाउ।।

-- आदि ग्रन्थ (सलोक शेख़ फ़रीद, पृ० 1379)

She finds no place of rest in her father-in-law's home, and no place in her parents' home either. Her Husband-Lord does not care for her; what sort of a blessed, happy soul-bride is she?

However, adornment only graces one when the Lord is obtained.

कामणि तउ सीगारु करि जा पहिलां कंतु मनाइ।।
मतु सेजै कंतु न आवई एवै बिरथा जाइ।।

-- आदि ग्रन्थ (सूही की वार म० 3, पृ० 788)

O bride, decorate yourself, after you surrender and accept your Husband-Lord. Otherwise, your Husband-Lord will not come to your bed, and your ornaments will be useless.

What are the attributes of the *Suhagin*? This becomes amply clear through the following Gurbani verses. Those who have obtained the Eternal *Suhag* are blessed; however, such a *Suhag* is only obtained through great fortune upon whom the Lord Himself becomes gracious.

आगिआकारी सदा सुोहागणि आपि मेली करतारि।।
नानक पिरु पाइआ हरि साचा सदा सुोहागणि नारि।।

-- आदि ग्रन्थ (सूही की वार म० 3, पृ० 785)

She is humble and obedient; she is His virtuous bride forever; the Creator unites her with Himself.

Updesh उपदेश - Discourse.

तिसु सिउ नेहु न कीजई जो दीसै चलणहारु।।
गुरमुखि रवहि सोहागणी सो प्रभु सेज भतारु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 21)

Do not make love to one who is just a passing show. The Gurumukh is ravished like the pure and happy bride on the Bed of God, her Husband.

ससुरै पेईऐ भै वसी सतिगुरु सेवि निसंग।।
परहरि कपडु जे पिर मिलै खुसी रावै पिरु संगि।।

-- आदि ग्रन्थ (सोरठ की वार म० 4, पृ० 642)

Here and hereafter, she abides in the Fear of God, and serves the True Guru without hesitation. Discarding worldly adornments, she meets her Husband-Lord, and she celebrates joyfully with Him.

सदा रावहि पिरु आपणा सची सेज सुभाइ।।
पिर कै प्रेमि मोहीआ मिलि प्रीतम सुखु पाइ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 426)

They enjoy their Beloved forever, and their bed is decorated with Truth. They are fascinated with the Love of their Husband-Lord; meeting their Beloved, they obtain peace.

Vinati विनती - Prayer.

तुधु गुण मै सभि अवगणा इक नानक की अरदासि जीउ।।
सभि राती सोहागणी मै डोहागणि काई राति जीउ।।

-- आदि ग्रन्थ (सूही म० 1, पृ० 762)

Virtue is in You, O Lord; I am totally without virtue. This is Nanak's only prayer: You give all Your nights to the virtuous soul-brides. I know I am unworthy, but isn't there a night for me as well?

जिनि पिरु राविआ सा भली सुहागणि।।
से मै गुण नाही हउ किआ करी दुहागणि।।

-- आदि ग्रन्थ (वडहंस म० 4, पृ० 561)

She who enjoys her Husband-Lord, is the good soul-bride. I don't have these virtues; what can I, the discarded bride, do?

नित सुहागणि सदा पिरु रावै।। मै करमहीण कब ही गलि लावै।।

-- आदि ग्रन्थ (वडहंस म० 4, पृ० 561)

The soul-bride continually, constantly enjoys her Husband-Lord.

Gratitude: Such a *Suhag* is auspicious.

जब मुखि प्रीतमु साजनु लागा।। सूख सहज मेरा धनु सोहागा।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 394)

When I saw my Beloved's face before me, I became so happy and peaceful; my married life was blessed.

सभना साहुरै वंञणा सभि मुकलावणहार।।
नानक धंनु सोहागणी जिन सह नालि पिआरु।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 50)

Everyone shall go to their Husband-Lord. Everyone shall be given their ceremonial send-off after their marriage. O Nanak, blessed are the happy soul-brides, who are in love with their Husband-Lord.

Who is a *Suhagin*?

- One who meditates upon '*Ram Naam*', who merges into the Celestial Light, and who loves her Husband-Lord (*Satguru*).

सावणु तिना सुहागणी जिन राम नामु उरि हारु।।

-- आदि ग्रन्थ (माझ म० 4, पृ० 134)

Sawan is delightful for those happy soul-brides whose hearts are adorned with the Necklace of the Lord's Name.

सा वडभागणि सदा सोहागणि राम नाम गुण चीन्हे।।

कहु नानक रवहि रंगि राते प्रेम महा रसि भीने।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 782)

She alone is very fortunate, and a true soul-bride, who contemplates the Glorious Vision of the Lord's Name. Says Nanak, I am imbued with His Love, drenched in the sublime Supreme Essence of His Love.

नागनि होवा धर वसा सबदु वसै भउ जाइ।।

नानक सदा सोहागणी जिन जोती जोति समाइ।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 157)

If I were to become a snake, living in the ground, Shabd would still dwell in my mind, and my fears would be dispelled. O Nanak, they are forever the happy soul-brides, whose light merges into His Light.

सोहागणी किआ करमु कमाइआ।। पूरबि लिखिआ फलु पाइआ।।

नदरि करे कै आपणी आपे लए मिलाइ जीउ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 72)

What actions have the happy soul-brides performed? They have obtained the fruit of their pre-ordained destiny. Casting His glance of Grace, the Lord unites them with Himself.

- One who is pleasing to the Lord.

साहुरै पेईऐ कंत की कंतु अगमु अथाहु।।

नानक सो सोहागणी जु भावै बेपरवाह।।

-- आदि ग्रन्थ (सलोक सेख फ़रीद, पृ० 1379)

In her father-in-law's home hereafter, and in her parents' home in this world, she belongs to her Husband-Lord. Her Husband is Inaccessible and Unfathomable. O Nanak, she is the happy soul-bride, who is pleasing to her Carefree Lord.

हरि अंकि समाणी जा प्रभ भाणी सा सोहागणि नारे।।

नव घर थापि महल घरु ऊचउ निज घरि वासु मुरारे।।

-- आदि ग्रन्थ (तुखारी म० 1, पृ० 1107)

She merges into the Being of her Beloved, when she becomes pleasing to God; she is the happy, blessed soul-bride. Establishing the nine houses, and the Royal Mansion of the Tenth Gate above them, the Lord dwells in that home deep within the self.

सदा सोहागणि जो प्रभ भावै।। गुर सबदी सीगारु बणावै।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 363)

She, who is pleasing to God, is forever a happy soul-bride. She makes the Guru's Shabd (Word) her decoration.

- One who gets to meet her Husband in the form of the Lord (*Swami*).

ईत ऊत नह डोलीऐ हरि सेवा जागनि राम।।

नानक जिनि प्रभु पाइआ आपणा सा अटल सुहागनि राम।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 848)

Do not waver this way or that, but remain wakeful in the service of the Lord. O Nanak, she who has obtained her God, is a happy soul-bride forever.

गुण हारु तै पाइआ रंगु लालु बणाइआ तिसु हभो किछु सुहंदा।।

जन नानक धंनि सुहागणि साई जिसु संगि भतारु वसंदा।।

-- आदि ग्रन्थ (जैतसरी म० 4, पृ० 704)

She, whom You have adorned with the necklace of virtue, and dyed in the deep crimson colour of His Love – everything looks beautiful on her. O servant Nanak, blessed is that happy soul-bride, who dwells with her Husband-Lord.

सेज सुहावी सदा पिरु रावै हरि वरु पाइआ नारि।।

ना हरि मरै न कदे दुखु लागै सदा सुहागणि नारि।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 651)

Her couch becomes beautiful, and she constantly enjoys her Husband-Lord; she obtains the Lord as her Husband. The Lord does not die, and she never suffers pain; she is a happy soul-bride forever.

Where from is *Suhag* obtained?

- Through the *Satguru*.

जिसु सतिगुरु मिलै तिसु भउ पवै सा कुलवंती नारि।।
सा हुकमु पछाणै कंत का जिस नो क्रिपा कीती करतारि।।

-- आदि ग्रन्थ (गूजरी की वार म० 1, पृ० 516)

She who meets the True Guru, lives in the Fear of God; she is a woman of noble birth. She alone realises her Husband-Lord's Hukam (Command), who is blessed by the Creator Lord's Mercy.

सोहागणी सदा मुखु उजला गुर कै सहजि सुभाइ।।
सदा पिरु रावहि आपणा विचहु आपु गवाइ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 559)

The faces of the happy soul-brides are radiant forever; through the Guru, they are peacefully poised. They enjoy their Husband-Lord constantly, eradicating their ego from within.

- A *Gurumukh* alone is eternally *Suhagin*.

पेईऐ साहुरै बहु सोभा पाए तिसु पूज करे सभु सैसारु।।
ओह रलाई किसै दी ना रलै जिसु रावे सिरजनहारु।।
नानक गुरमुखि सदा सुहागणी जिसु अविनासी पुरखु भरतारु।।

-- आदि ग्रन्थ (सूही की वार म० 3, पृ० 786)

In this world and the next, she receives great honour, and the whole world worships her. She who is enjoyed by her Creator Lord stands out, and does not blend in with the crowd. O Nanak, the Gurumukh is the happy soul-bride forever; she has the Imperishable Lord God as her Husband.

गुरमुखि सदा सोहागणी पिरु राखिआ उर धारि।।
मिठा बोलहि निवि चलहि सेजै रवै भतारु।।
सोभावंती सोहागणी जिन गुर का हेतु अपारु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 31)

The Gurumukh is the happy and pure soul-bride forever. She keeps her Husband-Lord enshrined within her heart. Her speech is sweet, and her way of life is humble. She enjoys the Bed of her Husband-Lord. The happy and pure soul-bride is noble; she has infinite love for the Guru.

गुरमुखि सदा सोहागणी भै भगति सीगारि।।
अनदिनु रावहि पिरु आपणा सचु रखहि उर धारि।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 428)

The Gurumukh is forever the true, happy soul-bride; she adorns herself with the fear of God and devotion to Him. Night and day, she enjoys her Husband-Lord; she keeps Truth enshrined within her heart.

- Through Awe (*Bhaya* भय) and Affection (*Bhava* भाव) of the *Satguru*, and His Service (*Sewa* सेवा).

कामणि गुणवंती हरि पाए।। भै भाइ सीगारु बणाए।।
सतिगुरु सेवि सदा सोहागणि सच उपदेसि समावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 123)

The virtuous soul-bride finds the Lord; she decorates herself with the Love and the Fear of God. She, who serves the True Guru, is forever a happy soul-bride. She is absorbed in the true teachings.

सोहागणी विचि रंगु रखिओनु सचै अलखि अपारि।।
सतिगुरु सेवनि आपणा सचै भाइ पिआरि।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 426)

The True Lord, the Unseen, the Infinite, has infused His Love among the happy soul-brides. They serve their True Guru, with true love and affection.

- Through remaining in the Lord's Will and destroying one's ego.

सोहागणी जाइ पूछहु मुईए जिनी विचहु आपु गवाइआ।।
पिर का हुकमु न पाइओ मुईए जिनी विचहु आपु न गवाइआ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 568)

O mortal bride, who has not eradicated her self-conceit, go and ask the happy soul-brides, who have eradicated their self-conceit from within. O mortal bride, do not realise the Hukam (Command) of their Husband-Lord.

सोहागणी सदा पिरु पाइआ हउमै आपु गवाइ।।
पिर सेती अनदिनु गहि रही सची सेज सुखु पाइ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 428)

Go and ask the happy soul-brides, O mortal bride, who have eradicated their self-conceit from within. Those who have not eradicated their self-conceit, O mortal bride, do not realise the Hukam (Command) of their Husband Lord.

सबदि रतीआ सोहागणी तिन विचहु हउमै जाइ।।

सदा पिरु रावहि आपणा तिना सुखे सुखि विहाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 38)

The happy soul-brides are attuned to Shabd; their egotism is eliminated from within. They enjoy their Husband-Lord forever, and their life-night passes in the most blissful peace.

- Through merging in the *Satguru*.

सभना का पिरु एकु है पिर बिनु खाली नाहि।।

नानक से सोहागणी जि सतिगुर माहि समाहि।।

-- आदि ग्रन्थ (मारू की वार म० 3, पृ० 1088)

The One Lord is the Husband of all. No one is without the Husband-Lord. O Nanak, they are the pure soul-brides, who merge in the True Guru.

- Through good fortune or God's grace.

मसतकि भागु मै पिरु घरि आइआ।।

थिरु सोहागु नानक जन पाइआ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 384)

According to the destiny written upon my forehead, my Husband-Lord has come home to me. Slave Nanak has obtained the Eternal Marriage.

साहिबु होइ दइआलु क्रिपा करे अपुना कारजु सवारे।।

ता सोहागणि जाणीऐ गुर सबदु बीचारे।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 333)

When the Lord and Master is kind and grants His Grace, then her affairs are all resolved. Then she is known as the happy soul-bride, if she contemplates the Guru's Shabd (Word).

सालाही सो प्रभ सदा सदा गुर कै हेति पिआरि।।

नानक जिसु नदरि करे तिसु मेलि लए साई सुहागणि नारि।।

-- आदि ग्रन्थ (सिरीराग की वार म० 3, पृ० 90)

I praise that God forever and ever, through love and affection for the Guru. O Nanak, that one upon whom He bestows His Glance of Grace, is united with Him; such a person is the true soul-bride of the Lord.

वडभागीआ सोहागणी हरि मसतकि माणा राम।।
हरि प्रभु हरि सोहागु है नानक मनि भाणा राम।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 844)

Very fortunate are those happy soul-brides, who have the Jewel of Naam upon their foreheads. The Lord, the Lord God, is Nanak's Husband-Lord, pleasing to his mind.

What is the Mark of a *Suhagin*?

सूहब ता सोहागणी जा मंनि लैहि सचु नाउ।।
सतिगुरु अपणा मनाइ लै रूपु चड़ी ता अगला दूजा नाही थाउ।।
ऐसा सीगारु बणाइ तू मैला कदे न होवई अहिनिसि लागै भाउ।।
नानक सोहागणि का किआ चिहनु है अंदरि सचु मुखु उजला खसमै माहि समाइ।।

-- आदि ग्रन्थ (सूही की वार म० 3, पृ० 785)

The red-robed woman becomes a happy soul-bride, only when she accepts the True Name. Become pleasing to your True Guru, and you shall be totally beautified; otherwise, there is no place of rest. So decorate yourself with the decorations that will never stain, and love the Lord day and night. O Nanak, what is the character of the happy soul-bride? Within her, is Truth; her face is bright and radiant, and she is absorbed in her Lord and Master.

What are the Traits of a *Suhagin*?

- She remains engrossed in the Word (*Shabd*) and remains in the Love and Awe of the Lord.

सचि रतीआ सोहागणी जिना गुर कै सबदि सीगारि।।
घर ही सो पिरु पाइआ सचै सबदि वीचारि।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 427)

The happy soul-brides are imbued with Truth; they are adorned with the Guru's Word (Shabd). They find their Husband-Lord within their own home, contemplating the True Word (Shabd).

सोहागणी सीगारु बणाइआ गुण का गलि हारु।।
प्रेम पिरमलु तनि लावणा अंतरि रतनु वीचारु।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 426)

The happy soul-bride has adorned herself with the necklace of virtue. She applies the perfume of love to her body, and within her mind, is the jewel of reflective meditation.

सबदि सचै रंगु लालु करि भै भाइ सीगारु बणाइ।।
नानक सदा सोहागणी जि चलनि सतिगुर भाइ।।

-- आदि ग्रन्थ (सूही की वार म० 3, पृ० 786)

So make the True Word (Shabd) your red dress, and let the Fear of God, and the Love of God, be your ornaments and decorations. O Nanak, she is a happy soul-bride forever, who walks in harmony with the Will of the True Guru.

भै कीआ देहि सलाईआ नैणी भाव का करि सीगारो।।
ता सोहागणि जाणीऐ लागी जा सहु धरे पिआरो।।
जाइ पुछहु सोहागणी वाहै किनी बाती सहु पाईऐ।।
जो किछु करे सो भला करि मानीऐ हिकमति हुकमु चुकाईऐ।।
सहु कहै सो कीजै तनु मनो दीजै ऐसा परमलु लाईऐ।।
एव कहहि सोहागणी भैणे इनी बाती सहु पाईऐ।।
सहु नदरि करि देखै सो दिनु लेखै कामणि नउ निधि पाई।।
आपणे कंत पिआरी सा सोहागणि नानक सा सभराई।।

-- आदि ग्रन्थ (तिलंग म० 1, पृ० 722)

Apply the Fear of God as the mascara to adorn your eyes, and make the Love of the Lord your ornament. Then, you shall be known as a devoted and committed soul-bride, when you enshrine love for your Husband Lord. Go and ask the happy, pure soul-brides, how did they obtain their Husband Lord? Whatever the Lord does, accept that as good; do away with your own cleverness and self-will. As your Husband Lord directs, so you must act; surrender your body and mind to Him, and apply this perfume to yourself. So speaks the happy soul-bride, O sister; in this way, the Husband Lord is obtained. When the Husband Lord looks upon the soul-bride with His Gracious Glance, that day is historic - the bride obtains the nine treasures. She who is loved by her Husband Lord, is the true soul-bride; O Nanak, she is the queen of all.

- She is sweet of speech, is devoid of ego, is uniting with the Lord and stays in the Will and Command of the Lord.

गुरमुखि सदा सोहागणी पिरु राखिआ उर धारि।।
मिठा बोलहि निवि चलहि सेजै रवै भतारु।।
सोभावंती सोहागणी जिन गुर का हेतु अपारु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 31)

The Gurumukh is the happy and pure soul-bride forever. She keeps her Husband-Lord enshrined within her heart. Her speech is sweet, and her way of life is humble. She enjoys the Bed of her Husband-Lord. The happy and pure soul-bride is noble; she has infinite love for the Guru.

घरि वरु पाइआ आपणा हउमै दूरि करेइ।।
नानक सोभावंतीआ सोहागणी अनदिनु भगति करेइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 38)

Within her own home, she finds her Husband-Lord; her egotism is dispelled. O Nanak, the happy soul-brides are embellished and exalted; night and day they are absorbed in devotional worship.

सुहागु हमारो अब हुणि सोहिओ।।
कंतु मिलिओ मेरो सभु दुखु जोहिओ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 372)

My married life now appears so beauteous; my Husband-Lord has met me, and He sees all my pains.

हरि धनु पाइआ सोहागणी डोलत नाही चीत।।
संत संजोगी नानका ग्रिहि प्रगटे प्रभ मीत।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 929)

The happy soul-bride has found the wealth of the Lord; her consciousness does not waver. Joining together with the Sants, O Nanak, God, my Friend, has revealed Himself in my home.

- She adorns herself with the qualities of Mercy, Forgiveness and Love.

सतु संतोखु दइआ धरमु सीगारु बनावउ।।
सफल सुहागणि नानका अपुने प्रभ भावउ।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 812)

I am embellished with truth, contentment, compassion and Dharmic faith. My spiritual marriage is fruitful, O Nanak; I am pleasing to my God.

प्रभ साचे सेती रंगि रंगेती लाल भई मनु मारी।।

नानक साचि वसी सोहागणि पिर सिउ प्रीति पिआरी।।

-- आदि ग्रन्थ (धनासरी म० 1, पृ० 689)

She is imbued and drenched with the Love of the True Lord; she has become beautiful, by conquering her mind. O Nanak, the happy soul-bride abides in Truth; she loves to love her Husband-Lord.

प्रिअ सोहागनि सीगारि करी।। मन मेरे की तपति हरी।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 394)

My Beloved Husband has decorated me, His happy soul-bride. He has quenched the burning thirst of my mind.

Artificial *Suhag.*

साहुरै ढोई ना लहै पेईऐ नाही थाउ।।

पिरु वातड़ी न पुछई धन सोहागणि नाउ।।

-- आदि ग्रन्थ (सलोक सेख फ़रीद, पृ० 1379)

She finds no place of rest in her father-in-law's home, and no place in her parents' home either. Her Husband-Lord does not care for her; what sort of a blessed, happy soul-bride is she?

रैणि सबाई जलि मुई कंत न लाइओ भाउ।।

नानक सुखि वसनि सुोहागणी जिन्ह पिआरा पुरखु हरि राउ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 510)

She who does not love her Husband-Lord, burns and wastes away all through the night of her life. O Nanak, the soul-brides dwell in peace; they have the Lord, their King, as their Husband.

Duhagin – Discarded Bride

A woman, in worldly terms, is said to be a *Suhagin*, who is devoted to her husband and loves him; who does not see any

other person other than him. In stark opposition, a *Duhagin* is a woman who has no heir, and leaving the husband, goes about hither and thither, remaining miserable all the while.

Gurbani tells us that the *Duhagin* is a *Manmukh*, in whom a distinct emotion of duality persists. Not having the shelter of a Master, she remains perennially unhappy and wanders from place to place. She has no support. Such a life is futile. One who has not received *Shabd* or *Naam*, and is engrossed in other activity is a *Duhagin*. The speech of such a *Manmukh* is bland and harsh. She is always entangled in delusion, illusion (*Maya*), ego and suchlike perversions. Her voice is laced with poison, and is disliked by all. She has neither had the *Darshan* of the Husband-Lord's face, nor has ever met Him. Her body is worthless. She is forever embroiled in the Cycle of Constant Birth-Rebirth. Even the company of such persons is forbidden.

Vinati विनती - Prayer.

तुधु गुण मै सभि अवगणा इक नानक की अरदासि जीउ।।
सभि राती सोहागणी मै डोहागणि काई राति जीउ।।

-- आदि ग्रन्थ (सूही म० 1, पृ० 762)

Virtue is in You, O Lord; I am totally without virtue. This is Nanak's only prayer: You give all Your nights to the virtuous soul-brides. I know I am unworthy, but isn't there a night for me as well?

सभे कंतै रतीआ मै दोहागणि कितु।।
मै तनि अवगण एतड़े खसमु न फेरे चितु।।

-- आदि ग्रन्थ (सूही की वार म० 1, पृ० 790)

All are imbued with love for their Husband-Lord; I am a discarded bride – what good am I? My body is filled with so many faults; my Lord and Master does not even turn His thoughts to me.

हउ बलिहारी तिन कउ सिफति जिना दै वाति।।
सभि राती सोहागणी इक मै दोहागणि राति।।

-- आदि ग्रन्थ (सूही की वार म० 1, पृ० 790)

I am a sacrifice to those who praise the Lord with their mouths. All the nights are for the happy soul-brides; I am a discarded bride – if only I could have even one night with Him!

Who is a *Duhagin*?

- The *Duhagin* is a *Manmukh*, in whom a distinct emotion of duality persists. Being without the Lord, she is forever in sorrow and pain. She is hideous and her life is worthless.

धिगु जीवणु दोहागणी मुठी दूजै भाइ।।
कलर केरी कंध जिउ अहिनिसि किरि ढहि पाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 18)

The life of the discarded bride is cursed. She is deceived by the love of duality. Like a wall of sand, day and night, she crumbles, and eventually, she breaks down altogether.

इकि पिरु हदूरि न जाणन्ही दूजै भरमि भुलाइ।।
किउ पाइनहि डोहागणी दुखी रैणि विहाइ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 428)

Some do not know the Presence of their Husband-Lord; they are deluded by duality and doubt. How can the forsaken brides meet Him? Their life night passes in pain.

मनमुख करम कमावणे जिउ दोहागणि तनि सीगारु।।
सेजै कंतु न आवई नित नित होइ खुआरु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 31)

The self-willed Manmukh performs religious rituals, like the unwanted bride decorating her body. Her Husband-Lord does not come to her bed; day after day, she grows more and more miserable.

दोहागणी किआ नीसाणीआ।।
खसमहु घुथीआ फिरहि निमाणीआ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 72)

What are the signs of the discarded brides? They miss their Husband-Lord, and they wander around in dishonour.

मनमुखी दुहागणि नाहि भेउ।।
ओहु घटि घटि रावै सरब प्रेउ।।

-- आदि ग्रन्थ (बसंत म० 1, पृ० 1170)

The self-willed Manmukhs, suffering in separation, do not understand this mystery. The Beloved Lord of all celebrates in each and every heart.

सूहै वेसि कामणि कुलखणी जो प्रभ छोडि पर पुरख धरे पिआरु।।
ओसु सीलु न संजमु सदा झूठु बोलै मनमुखि करम खुआरु।।

-- आदि ग्रन्थ (सूही की वार म० 3, पृ० 786)

The red-robed bride is vicious; she forsakes God, and cultivates love for another man. She has neither modesty or self-discipline; the self-willed Manmukh constantly tells lies, and is ruined by the bad karma of evil deeds.

इहु जगतु भरमि भुलाइआ।। आपहु तुधु खुआइआ।।
परतापु लगा दोहागणी भाग जिना के नाहि जीउ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 72)

This world has been deluded by doubt. You Yourself, Lord, have led it astray. The discarded soul-brides suffer in terrible agony; they have no luck at all.

- She is devoid of *Shabd*, her speech is bland and harsh; she is always entangled in delusion, illusion (*Maya*), ego; she has not had the *Darshan* of the Husband-Lord's face; her adornment is worthless; She is embroiled in the Cycle of Constant Birth-Rebirth. The company of such a person is forbidden, as it has a bad influence upon one.

इहु मनु सबदि न भेदिओ किउ होवै घर वासु।।
मनमुखीआ दोहागणी आवण जाणि मुईआसु।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1416)

This mind is not pierced by the Word (Shabd); how can it come to dwell in its true home? The self-willed Manmukhs are like discarded brides, ruined by coming and going in the Cycle of Reincarnation.

दोहागणी महलु न पाइन्ही न जाणनि पिर का सुआउ।।
फिका बोलहि ना निवहि दूजा भाउ सुआउ।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 426)

The deserted brides do not obtain the Mansion of their Husband's Presence, nor do they know His taste. They speak harsh words, and do not bow to Him; they are in love with another.

दोहागणी भरमि भुलाईआ कूडु बोलि बिखु खाहि।।
पिरु न जाणनि आपणा सुंञी सेज दुखु पाहि।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 428)

The forsaken brides wander around, deluded by doubt; telling lies, they eat poison. They do not know their Husband-Lord, and upon their deserted bed, they suffer in misery.

मनमुखि हुकमु न बुझे बपुड़ी नित हउमै करम कमाइ।।
वरत नेमु सुच संजमु पूजा पाखंडि भरमु न जाइ।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 1423)

The wretched, self-willed Manmukhs do not realise His Will; they continually act in ego. By ritualistic fasts, vows, purities, self-disciplines and worship ceremonies, they still cannot get rid of their hypocrisy and doubt.

दोहागणी का मन देखु सीगारु।।
पुत्र कलति धनि माइआ चितु लाए झूठु मोहु पाखंड विकारु।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 363)

Behold, the decorations of the discarded bride! Her consciousness is attached to children, spouse, wealth, and Maya, falsehood, emotional attachment, hypocrisy and corruption.

काजल फूल तम्बोल रसु ले धन कीआ सीगारु।।
सेजै कंतु न आइओ एवै भइआ विकारु।।

-- आदि ग्रन्थ (सूही की वार म० 3, पृ० 788)

The wife takes flowers, and fragrance of betel, and decorates herself. But her Husband-Lord does not come to her bed, and so these efforts are useless.

ओहु गल फरोसी करे बहुतेरी ओस दा बोलिआ किसै न भाइआ।।
ओहु घरि घरि हंढै जिउ रंन दुोहागणि ओसु नालि मुहु जोड़े ओसु भी लछणु लाइआ।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 303)

She babbles on and on, but the words she speaks please no one. She wanders from house to house like an abandoned woman; whoever associates with her is stained by the mark of evil as well.

- She is devoid of love and devotion, and repents the passing of Youth.

दुखी दुहागनि दुइ पख हीनी।। जिनि नाह निरंतरि भगति न कीनी।।

-- आदि ग्रन्थ (सूही भगत रविदास, पृ० 793)

The discarded bride is miserable, and loses both worlds; she does not worship her Husband-Lord.

ग्रीखम रुति अति गाखड़ी जेठ अखाड़ै घाम जीउ।।

प्रेम बिछोहु दुहागणी द्रिसटि न करी राम जीउ।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 928)

In the summer season, in the months of Jyeshtha (high summer months – May-June) and Ashaadh (June-July), the heat is terrible, intense and severe. The discarded bride is separated from His Love, and the Lord does not even look at her.

धनु जोबनु आक की छाइआ बिरधि भए दिन पुंनिआ।।

नानक नाम बिना दोहागणि छूटी झूठि विछुंनिआ।।

-- आदि ग्रन्थ (धनासरी म० 1, पृ० 689)

Wealth and youth are like the shade of the bitter swallow-wort plant; you are growing old, and your days are coming to their end. O Nanak, without Naam, the Name of the Lord, you shall end up as a discarded, divorced bride; your own falsehood shall separate you from the Lord.

Is Redemption a possibility for a *Duhagin*?

All her demerits can be absolved by the *Satguru*. Hence, *Manmukh* and reprobate persons ought to search for the *Satguru*, and when, by good fortune, they get to meet Him, they should not tarry in taking His Shelter (*Sharan* शरण).

One should pray at the altar of the Lord saying, "O Supreme Lord! May we be soon blessed with the *Darshan* of a Perfect Master, so that our life could be fruitful. While the *Suhagin* souls have the benefit of your presence, may You grant us *Duhagin*s the same without delay."

- Her demerits can be absolved by the *Satguru*, and she can be liberated by Him.

मोहि दुहागनि आपि सीगारी।। रूप रंग दे नामि सवारी।।

-- आदि ग्रन्थ (भैरउ म० 5, पृ० 1143)

I was discarded and abandoned, but He has embellished me. He has blessed me with beauty and His Love; through His Name, I am exalted.

दस नारी मै करी दुहागनि।। गुरि कहिआ एह रसहि बिखागनि।।

-- आदि ग्रन्थ (प्रभाती म० 5, पृ० 1347)

I have made widows of the ten sensory organs. The Guru has told me that these pleasures are the fires of corruption.

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THE EMANCIPATED WHILE LIVING
(*Jivan-Mukta* जीवन–मुक्त)
&
THE ERUDITE ONE
(*Gyani* ज्ञानी)

Jivan-Mukta – The Emancipated while Living

Who is *Jivan-Mukta*?

प्रभ की आगिआ आतम हितावै।। जीवन मुकति सोऊ कहावै।।
जो वरताए साई जुगति।। नानक ओहु पुरखु कहीऐ जीवन मुकति।।

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 275)

One who, in his soul, loves the Will of God, is said to be Jivan-Mukta – liberated while yet alive. Whatever God ordains, that is his way. O Nanak, that being is known as Jivan-Mukta.

जीवन मुकति सो आखीऐ मरि जीवै मरीआ।।
जन नानक सतिगुरु मेलि हरि जगु दुतरु तरीआ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 449)

Those who die, and remain dead while yet alive, are said to be Jivan-Mukta, liberated while yet alive. O Lord, unite servant Nanak with the True Guru, that he may cross over the terrifying World-Ocean.

मरण जीवण की चिंता गई इहु जीअड़ा हरि प्रभ वसि।।
जिउ भावै तिउ रखु तू जन नानक नामु बखसि।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 314)

My anxiety about birth and death has ended; this soul is under the control of the Lord God. If it pleases You, then save servant Nanak, and bless him with Your Name.

- One who imbues his mind with the Name.

जीवन मुकतु मनि नामु वसाए।। गुरमुखि होइ त सचि समाए।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 412)

He is Jivan-Mukta – liberated-while yet alive; the Name abides in his mind. Becoming Gurumukh, he merges into the True Lord.

संतसंगति सिउ मेलु भइआ हरि हरि नामि समाए राम।।

गुर कै सबदि सद जीवन मुकत भए हरि कै नामि लिव लाए राम।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 771)

Those who join the Society of the Sants are absorbed in the Name of the Lord, Hari, Hari. Through the Guru's Word (Shabd), they are forever Jivan-Mukta – liberated-while yet alive; they are lovingly absorbed in the Name of the Lord.

गुरमुखि नामि रते से उधरे गुर का सबदु वीचारि।।

जीवन मुकति हरि नामु धिआइआ हरि राखिआ उरि धारि।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1259)

The Gurumukhs are imbued with the Name, and are saved; they contemplate the Guru's Word (Shabd). Meditating on the Name of the Lord, they are Jivan-Mukta, liberated while yet alive. They enshrine the Lord within their hearts.

- One who is emancipated by the *Guru* and the *Sant*s.

मुकति भए साधसंगति करि तिन के अवगन सभि परहरिआ।।

तिन कउ देखि भए किरपाला तिन भव सागरु तरिआ।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1235)

Those who join the Sadh Sangat, the Company of the Holy, are liberated; all their demerits are taken away. Seeing them, God becomes merciful; they are carried across the terrifying World-Ocean.

जीवत मुकत गुरमती लागे।। हरि की भगति अनदिनु सद जागे।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1262)

Those who are attached to the Guru's Teachings, are Jivan-Mukta, liberated-while yet alive. They remain forever awake and aware night and day, in devotional worship of the Lord.

चूका गउणु मिटिआ अंधिआरु।। गुरि दिखलाइआ मुकति दुआरु।।

-- आदि ग्रन्थ (प्रभाती म० 5, पृ० 1348)

The Cycle of reincarnation is ended, and darkness is dispelled. The Guru has revealed the door of liberation.

- One who is *Gurumukh*.

जीवन मुकतु गुरमुखि को होई।। परम पदारथु पावै सोई।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 232)

How rare are those who, as Gurumukh, become Jivan-Mukta – liberated-while yet alive. They alone obtain the Supreme Treasure.

इहु जगतु ममता मुआ जीवण की बिधि नाहि।।
गुर कै भाणै जो चलै तां जीवण पदवी पाहि।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 508)

This world is perishing in attachment and possessiveness; no one knows the way of life. One who walks in harmony with the Guru's Will, obtains the Supreme Status of life.

- One who has fear and awe.

जीवत मरणा सभु को कहै जीवन मुकति किउ होइ।।
भै का संजमु जे करे दारू भाउ लाएइ।।
अनदिनु गुण गावै सुख सहजे बिखु भवजलु नामि तरेइ।।

-- आदि ग्रन्थ (रामकली की वार म० 3, पृ० 948)

Everyone can say that they are dead while yet alive; how can they be liberated while yet alive? If someone restrains himself through the Fear of God, and takes the medicine of the Love of God, night and day, he sings the Glorious Praises of the Lord. In celestial peace and poise, he crosses over the poisonous, terrifying world-ocean, through Naam, the Name of the Lord.

Who is Alive?

साधसंगि गुण गाइआ सभि दोखह खाता।।
नानक सोई जीविआ जिनि इकु पछाता।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 319)

In the Sadh Sangat, the Company of the Holy, he sings the Glorious Praises of the Lord, and all of his sufferings are removed. O Nanak, he alone lives, who acknowledges the One Lord.

पूरबि लिखिआ पाइआ मिलिआ तिसै रजाइ।।
परमेसरि जीवालिआ नानक तिसै धिआइ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 321)

People obtain that which they are pre-ordained to receive, according to the Will of the Lord. The Transcendent Lord keeps you alive; O Nanak, meditate on Him.

मिथिआ तनु साचो करि मानिओ इह बिधि आपु बंधावै।।
जन नानक सोऊ जनु मुकता राम भजन चितु लावै।।

-- आदि ग्रन्थ (सारंग म० 9, पृ० 1231)

You see this false body as true; in this way, you have placed yourself in bondage. O servant Nanak, he is a liberated being, whose consciousness lovingly vibrates, and meditates on the Lord.

बंधन तोड़े मुकति घरि रहै।। गुर सबदी असथिरु घरि बहै।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1262)

His bonds are shattered, and he stays in the house of liberation. Through the Guru's Word (Shabd), he sits in the eternal, unchanging house.

Characteristics of the *Jivan-Mukta.*

उसतति निंदिआ नाहि जिहि कंचन लोह समानि।।
कहु नानक सुनि रे मना मुकति ताहि तै जानि।।

-- आदि ग्रन्थ (सलोक म० 9, पृ० 1427)

One who is beyond praise and slander, who looks upon gold and iron alike – says Nanak, listen, mind: know that such a person is liberated.

प्रभ की आगिआ आतम हितावै।। जीवन मुकति सोऊ कहावै।।
जो वरताए साई जुगति।। नानक ओहु पुरखु कहीऐ जीवन मुकति।।

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 1, पृ० 275)

One who, in his soul, loves the Will of God, is said to be Jivan-Mukta – liberated-while yet alive. Whatever God ordains, that is his way. O Nanak, that being is known as Jivan-Mukta.

चंचल मनु दह दिसि कउ धावत अचल जाहि ठहरानो।।
कहु नानक इह बिधि को जो नरु मुकति ताहि तुम मानो।।

-- आदि ग्रन्थ (धनासरी म० 9, पृ० 685)

The restless mind wanders in the ten directions – it needs to be pacified and restrained. Says Nanak, whoever knows this technique, is judged to be liberated.

The Status of 'Living and Dying, while being Alive'.

दमि दमि सदा समालदा दमु न बिरथा जाइ।।
जनम मरन का भउ गइआ जीवन पदवी पाइ।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 3, पृ० 556)

With each and every breath, he constantly remembers the Lord in meditation; not a single breath of his passes in vain. His fears of birth and death depart, and he obtains the honoured state of Eternal Life.

जीवन पदु निरबाणु इको सिमरीऐ।। दूजी नाही जाइ किनि बिधि धीरीऐ।।

-- आदि ग्रन्थ (सलोक म० 5, पृ० 322)

To obtain the state of life of Nirvana, meditate in remembrance on the One Lord. There is no other place; how else can we be comforted?

कबीर कसउटी राम की झूठा टिकै न कोइ।।
राम कसउटी सो सहै जो मरि जीवा होइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1366)

Kabir, no one who is false can withstand the Touchstone of the Lord. He alone can pass the test of the Lord's Touchstone who remains dead-while yet alive.

Gyani – The Erudite One

These days anyone who reads up a few volumes of scriptures or passes the university examination for the degree of '*Gyani*' is considered to be *Gyani*, one who is erudite. However, to be *Gyani* in the real sense is not about merely reading and writing or engaging in verbal chit-chat or reciting from the scripture like a parrot or narrating tales from the scriptures or acquiring degrees of learning. It is as difficult to become a *Gyani*, as it is to become a *Gurumukh*. This arduous degree is obtained

by practicing difficult meditation, good fortune and the benediction of *Satguru*. First *Simran* (remembrance) has to ripen, only then begins *Dhyan* (appearance of Light within), and then *Naam* is obtained with *Guru*'s grace. Only then, does the disciple becomes entitled to procure the inner experience of the Lord and becomes worthy of the status of *Gyani*.

ङिआनी सोइ जा कै द्रिड़ सोऊ।। कहत सुनत कछु जोगु न होऊ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 251)

They alone are spiritually wise, whose minds are firmly fixed on the Lord. Hearing and telling stories, no one attains Yoga.

सोई गिआनी जि सिमरै एक।। सो धनवंता जिसु बुधि बिबेक।।

-- आदि ग्रन्थ (भैरउ म० 5, पृ० 1150)

They are spiritual teachers, who meditate in remembrance on the One Lord. Wealthy are those, who have a discriminating intellect.

गुण महि गिआनु परापति होइ।। गुणदाता विरला संसारि।।
साची करणी गुर वीचारि।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 931)

Through His Virtues, one receives spiritual wisdom. How rare in this world is the Giver of virtue. The True way of life comes through contemplation of the Guru.

Gyani is one who meditates on *Shabd* by taking refuge of a *Sant*, who is a conoisseur of *Shabd*. His wealth is *Naam*.

हउ मै करी तां तू नाही तू होवहि हउ नाहि।।
बूझहु गिआनी बूझणा एह अकथ कथा मन माहि।।

-- आदि ग्रन्थ (मारू की वार म० 1, पृ० 1092)

When one acts in egotism, then You are not there, O Lord. Where ever You are, there is no ego. O spiritual teachers, understand this: the Unspoken Speech is in the mind.

When, by meditating on *Shabd* and the grace of *Guru*, the seeker's inner door is opened and his soul reaches the Fourth (*Turiya* तुरीय) Stage of the Tenth Door of *Brahmand*, or *Paar Brahm*, it is able to separate the Conscious (*Chetan* चेतन) entity from the Inert (*Jada* जड़) entity. The he achieves self-realisation i.e., the seeker recognises oneself. Then, he receives the knowledge of *Akaal Purush* (Lord) at *Sach Khand*.

हरि सेती सदा मिलि रहे जिनी आपु पछाना।।
गिआनीआ का इहु महतु है मन माहि समाना।।

-- आदि ग्रन्थ (मारू की वार म० 3, पृ० 1089)

Those who realise their own selves, remain forever united with the Lord. This is the glory of the spiritual teachers, that they remain absorbed in their mind.

The *Gyani* hastens to the spiritual planes and clandestine sun, moon and stars.

The *Gyani* becomes immortal and acquires the understanding of *Akaal Purush*. He is no longer purturbed by *Maya* (illusion), and he secures the experience of the Supreme Lord. He is no longer prone to error.

गिआनीआ नो सभु सचु है सचु सोझी होई।।
ओइ भुलाए किसै दे न भुलन्ही सचु जाणनि सोई।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 425)

The spiritual teachers know nothing but the Truth; they obtain True Understanding. They are attempted to be led astray, but they do not go astray, because they know the True Lord.

Such a *Gyani* is never again trapped in affairs of Mind, Matter, Illusion and of Happiness and Sorrow.

इसु मन माइआ कउ नेहु घनेरा।।
कोई बूझहु गिआनी करहु निबेरा।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1038)

This mind is so in love with Maya. Only a few are spiritually wise enough to understand and know this.

दुखु सुखु ए बाधे जिह नाहनि तिह तुम जानउ गिआनी।।

-- आदि ग्रन्थ (गउड़ी म० 9, पृ० 220)

They are not bound by pleasure and pain – know that they are truly wise.

In 'Sukhmani Sahib' of Gurbani, Guru Arjan has expressed a complete *Ashta-padi* (octave) describing the traits of a "*Brahm-Gyani* ब्रह्म–ज्ञानी. When the disciple traverses upon the path of the Spirit (*Surat* सुरत), his vision is inverted, and he becomes a *Brahm-Gyani*.

What is the path of the Spirit and how does the vision invert are the secrets of meditation, and these secrets can be obtained from a *Satguru* alone. The well-read and verbally narrating *Gyani*s can never comprehend this.

This state is acquired only the grace of *Satguru*.

गिआनु धिआनु सभु गुर ते होई।। साची रहत साचा मनि सोई।।

-- आदि ग्रन्थ (बिलावल असटपदियां म० 1, पृ० 831)

Spiritual wisdom and meditation all come from the Guru. Through the lifestyle of Truth, the True Lord comes to dwell in the mind.

Who is a *Gyani*?

- Not one to merely engage in verbal chit-chat; one who meditates on the Lord and focuses on *Shabd*, and contemplates on the Lord's Qualities.

गुण वीचारे गिआनी सोइ।। गुण महि गिआनु परापति होइ।।
गुणदाता विरला संसारि।। साची करणी गुर वीचारि।।

-- आदि ग्रन्थ (रामकली ओअंकार म० 1, पृ० 931)

One who contemplates the Lord's Virtues is spiritually wise. Through His Virtues, one receives spiritual wisdom. How rare in this world, is the Giver of Virtue. The True way of life comes through contemplation of the Guru.

सो गिआनी जिनि सबदि लिव लाई।। मनमुखि हउमै पति गवाई।।

-- आदि ग्रन्थ (बिलावल असटपदियां म० 1, पृ० 831)

He alone is a spiritual teacher, who lovingly focuses his consciousness on the Word (Shabd). The self-willed, egotistical Manmukh loses his honour.

हरि गिआनीआ की रखदा हउ सद बलिहारी तासु।।
गुरमुखि जो हरि सेवदे जन नानकु ता का दासु।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1415)

The Lord saves the honour of the spiritually wise ones. I am forever a sacrifice to them. Slave Nanak is the slave of those Gurumukhs, who serve the Lord.

पुरख महि नारि नारि महि पुरखा बूझहु ब्रहम गिआनी।।
धुनि महि धिआनु धिआन महि जानिआ गुरमुखि अकथ कहानी।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 879)

The female is in the male, and the male is in the female. Understand this, O God-realised being! The meditation is in the melody, and knowledge is in meditation. Become Gurumukh, and speak the Unspoken Speech.

- One who possesses Self-knowledge.

हउमै मेटि सबदि सुखु होई।। आपु वीचारे गिआनी सोई।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1040)

Eradicating egotism, he, who obtains the peace of Shabd, he alone is spiritually wise, who contemplates upon his own self.

नउ दरवाजे दसवा दुआरु।। बुझु रे गिआनी एहु बीचारु।।
कथता बकता सुनता सोई।। आपु बीचारे सु गिआनी होई।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 152)

It (the body) has nine doors, and then there is the Tenth Door. Reflect upon this and understand it, O wise one. The Lord is the One who speaks, teaches and listens. One who contemplates upon his own self is truly wise.

- One who is a conscious entity.

गिआनी होइ सु चेतंनु होइ अगिआनी अंधु कमाइ।।
नानक एथै कमावै सो मिलै अगै पाए जाइ।।

-- आदि ग्रन्थ (बिहागड़ा म० 1, पृ० 556)

One who remembers the Lord is a spiritual teacher; the ignorant one acts blindly. O Nanak, whatever one does in this world, determines what he shall receive in the world hereafter.

- One who perceives clandestine sun-moon-stars; within whom the Lotus blooms.

अमावसिआ चंदु गुपतु गैणारि।। बूझहु गिआनी सबदु बीचारि।।

-- आदि ग्रन्थ (बिलावल म० 1, पृ० 840)

Amaavasya – the Night of the New Moon, when the moon is hidden in the sky. O wise one understand and contemplate the Word (Shabd).

गुरमति आपु मिटाइआ हरि हरि लिव लागे राम।।
अंतरि कमलु परगासिआ गुर गिआनी जागे राम।।
जन नानक हरि प्रभु पाइआ पूरै वडभागे राम।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 845)

Following the Guru's Teachings, she has eliminated her self-conceit; she is lovingly attuned to her Lord, Hari, Hari. Her heart-lotus deep within has blossomed forth, and through the Guru, spiritual wisdom has been awakened within her. Slave Nanak has found the Lord God, by perfect, great good fortune.

- One who has possessed Truth and knows the True Lord.

रजि न कोई जीविआ पहुचि न चलिआ कोइ।।
गिआनी जीवै सदा सदा सुरती ही पति होइ।।

-- आदि ग्रन्थ (सलोक वारां ते वधीक म० 1, पृ० 1412)

No one lives long enough to accomplish all he wishes. Only the spiritually wise live forever; they are honoured for their tranquil awareness.

Gyani is made by *Guru*'s grace.

गिआनु गिआनु कथै सभु कोई।। कथि कथि बादु करे दुखु होई।।
गिआनु धिआनु सभु गुर ते होई।। साची रहत साचा मनि सोई।।
सो गिआनी जिनि सबदि लिव लाई।। मनमुखि हउमै पति गवाई।।

-- आदि ग्रन्थ (बिलावल असटपदियां म० 1, पृ० 831)

Everyone talks about spiritual wisdom and spiritual knowledge. Talking, talking, they argue, and suffer. Spiritual wisdom and meditation all come from the Guru. Through the lifestyle of Truth, the Lord comes to dwell in the mind. He alone is spiritual teacher, who lovingly focuses his consciousness on the Word (Shabd). The self-willed, egotistical Manmukh loses his honour.

गिआनी गुर बिनु भगति न होई।। कोरै रंगु कदे न चड़ै जे लोचै सभु कोई ।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 732)

O wise ones, without the Guru, there is no devotional worship. The untreated cloth does not take up the dye, no matter how much everyone may wish it.

बिनु गुर दाते किनै न पाइआ।। मनमुख लोभि दूजै लोभाइआ।।
ऐसे गिआनी बूझहु कोइ।। बिनु गुर भेटे मुकति न होइ।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1277)

Without the Guru, the Giver, no one finds the Lord. The greedy, self-willed Manmukh is attracted and engrossed in duality. Only a few spiritual teachers realise this, that without meeting the Guru, liberation is not obtained.

Characteristics of a *Gyani.*

भै काहू कउ देत नहि नहि भै मानत आन।।
कहु नानक सुनि रे मना गिआनी ताहि बखानि।।

-- आदि ग्रन्थ (सलोक म० 9, पृ० 1427)

One who does not frighten anyone and who is not afraid of anyone else – says Nanak, listen, mind: call him spiritually wise.

नानक गिआनी जगु जीता जगि जीता सभु कोइ।।
नामे कारज सिधि है सहजे होइ सु होइ।।

-- आदि ग्रन्थ (बिहागड़ा की वार म० 3, पृ० 548)

O Nanak, the spiritually wise one has conquered all others. Through the Name, his affairs are brought to perfection; whatever happens is by His Will.

Characteristics of a *Brahm-Gyani.*

मनि साचा मुखि साचा सोइ।। अवरु न पेखै एकसु बिनु कोइ।।
नानक इह लछण ब्रहम गिआनी होइ।।

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 272)

The True One is on his mind, and the True One is upon his lips. He sees only the One. O Nanak, these are the qualities of the God-conscious being.

ब्रहम गिआनी सदा निरलेप।। जैसे जल महि कमल अलेप।।
ब्रहम गिआनी सदा निरदोख।। जैसे सूरु सरब कउ सोख।।
ब्रहम गिआनी कै द्रिसटि समानि।। जैसे राज रंक कउ लागै तुलि पवान ।।
ब्रहम गिआनी कै धीरजु एक।। जिउ बसुधा कोऊ खोदै कोऊ चंदन लेप ।।
ब्रहम गिआनी का इहै गुनाउ।। नानक जिउ पावक का सहज सुभाउ।।

The God-conscious being is always unattached, as the lotus in the water remains detached. The God-conscious being is always unstained, like the sun, which gives its comfort and warmth to all. The God-conscious being looks upon all alike, like the wind, which blows equally upon the king and the poor beggar. The God-conscious being has a steady patience, like the earth, which is dug up by one and anointed with sandal paste by another. This is the quality of the God-conscious being: O Nanak, his inherent nature is that of calm demenour.

ब्रहम गिआनी निरमल ते निरमला।। जैसे मैलु न लागै जला।।
ब्रहम गिआनी कै मनि होइ प्रगासु।। जैसे धर ऊपरि आकासु।।
ब्रहम गिआनी कै मित्र सत्रु समानि।। ब्रहम गिआनी कै नाही अभिमान।।
ब्रहम गिआनी ऊच ते ऊचा।। मनि अपनै है सभ ते नीचा।।
ब्रहम गिआनी से जन भए।। नानक जिन प्रभु आपि करेइ।।

The God-conscious being is the purest of the pure; filth does not stick to water. The God-conscious being's mind is enlightened, like the sky above the earth. To the God-conscious being, friend and foe are the same. The God-conscious being has no egotistical pride. The God-conscious being is the highest of the high. Within his own mind, he is the most humble of all. They alone become God-conscious beings, O Nanak, whom God Himself makes so.

ब्रहम गिआनी सगल की रीना।। आतम रसु ब्रहम गिआनी चीना।।
ब्रहम गिआनी की सभ ऊपरि मइआ।। ब्रहम गिआनी ते कछु बुरा न भइआ ।।
ब्रहम गिआनी सदा समदरसी।। ब्रहम गिआनी की द्रिसटि अंमृतु बरसी।।
ब्रहम गिआनी बंधन ते मुकता।। ब्रहम गिआनी की निरमल जुगता।।
ब्रहम गिआनी का भोजनु गिआन।। नानक ब्रहम गिआनी का ब्रहम धिआनु ।।

The God-conscious being is the dust of all. The God-conscious being knows the nature of the soul. The God-conscious being shows kindness to all. No evil comes from the God-conscious being. The God-conscious being is always impartial. Nectar rains down from the glance of the God-conscious being. The God-conscious being is free from entanglements. The lifestyle of the God-conscious being is spotlessly pure. Spiritual wisdom is the food of the God-conscious being. O Nanak, the God-conscious being is absorbed in God's meditation.

ब्रहम गिआनी एक ऊपरि आस।। ब्रहम गिआनी का नही बिनास।।
ब्रहम गिआनी कै गरीबी समाहा।। ब्रहम गिआनी परउपकार उमाहा।।
ब्रहम गिआनी कै नाही धंधा।। ब्रहम गिआनी ले धावतु बंधा।।
ब्रहम गिआनी कै होइ सु भला।। ब्रहम गिआनी सुफल फला।।
ब्रहम गिआनी संगि सगल उधारु।। नानक ब्रहम गिआनी जपै सगल संसारु।।

The God-conscious being centres his hopes on the One alone. The God-conscious being shall never perish. The God-conscious being is steeped in humility. The God-conscious being delights in doing good to others. The God-conscious being has no worldly entanglements. The God-conscious being holds his wandering mind under control. The God-conscious being acts in the common good. The God-conscious being blossoms in fruitfulness. In the Company of the God-conscious being, all are saved. O Nanak, through the God-conscious being, the whole world meditates upon God.

ब्रहम गिआनी कै एकै रंग।। ब्रहम गिआनी कै बसै प्रभु संग।।
ब्रहम गिआनी कै नामु आधारु।। ब्रहम गिआनी कै नामु परवारु।।
ब्रहम गिआनी सदा सद जागत।। ब्रहम गिआनी अह्मबुधि तिआगत।।
ब्रहम गिआनी कै मनि परमानंद।। ब्रहम गिआनी कै घरि सदा अनंद।।
ब्रहम गिआनी सुख सहज निवास।। नानक ब्रहम गिआनी का नही बिनास।।

The God-conscious being loves the One Lord alone. The God-conscious being dwells with God. The God-conscious being takes the Name as his Support. The God-conscious being has the Name as his Family. The God-conscious being is awake and aware, forever and ever. The God-conscious being renounces his proud ego. In the mind of the God-conscious being, there is supreme bliss. In the home of the God-conscious being, there is everlasting bliss. The God-conscious being dwells in peaceful ease. O Nanak, the God-conscious being shall never perish.

ब्रहम गिआनी ब्रहम का बेता।। ब्रहम गिआनी एक संगि हेता।।
ब्रहम गिआनी कै होइ अचिंत।। ब्रहम गिआनी का निरमल मंत।।
ब्रहम गिआनी जिसु करै प्रभु आपि।। ब्रहम गिआनी का बड परताप।।
ब्रहम गिआनी का दरसु बडभागी पाईऐ।। ब्रहम गिआनी कउ बलि बलि जाईऐ ।।
ब्रहम गिआनी कउ खोजहि महेसुर।। नानक ब्रहम गिआनी आपि परमेसुर।।

The God-conscious being knows God. The God-conscious being is in love with the One alone. The God-conscious being is carefree. Pure are the Teachings of the God-conscious being. The God-conscious being is made so by God Himself. The God-conscious being is gloriously great. The Darshan, the Blessed Vision of the God-conscious being, is obtained by great good fortune. To the God-conscious being, I make my life a sacrifice. The God-conscious being is sought by the great god Maheshwar. O Nanak, the God-conscious being is Himself the Supreme Lord God.

ब्रहम गिआनी की कीमति नाहि।। ब्रहम गिआनी कै सगल मन माहि।।
ब्रहम गिआनी का कउन जानै भेदु।। ब्रहम गिआनी कउ सदा अदेसु।।
ब्रहम गिआनी का कथिआ न जाइ अधाख्यरु।। ब्रहम गिआनी सरब का ठाकुरु।।
ब्रहम गिआनी की मिति कउनु बखानै।। ब्रहम गिआनी की गति ब्रहम गिआनी जानै।।
ब्रहम गिआनी का अंतु न पारु।। नानक ब्रहम गिआनी कउ सदा नमसकारु।।

The God-conscious being cannot be appraised. The God-conscious being has all within his mind. Who can know the mystery of the God-conscious being? Forever bow to the God-conscious being. The God-conscious being cannot be described in words. The God-conscious being is the Lord and Master of all. Who can describe the limits of the God-conscious being? Only the God-conscious being can know the state of the God-conscious being. The God-conscious being has no end or limitation. O Nanak, to the God-conscious being, bow forever in reverence.

ब्रहम गिआनी सभ स्रसिटि का करता।। ब्रहम गिआनी सद जीवै नही मरता ।।
ब्रहम गिआनी मुकति जुगति जीअ का दाता।। ब्रहम गिआनी पूरन पुरखु बिधाता।।
ब्रहम गिआनी अनाथ का नाथु।। ब्रहम गिआनी का सभ ऊपरि हाथु।।
ब्रहम गिआनी का सगल अकारु।। ब्रहम गिआनी आपि निरंकारु।।
ब्रहम गिआनी की सोभा ब्रहम गिआनी बनी।। नानक ब्रहम गिआनी सरब का धनी।।

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 272-274)

The God-conscious being is the Creator of all the world. The God-conscious being lives forever, and does not die. The God-conscious being is the Giver of the way of liberation of the soul. The God-conscious being is the Perfect Supreme Being, who orchestrates all. The God-conscious being is the helper of the helpless. The God-conscious being extends his hand to all. The God-conscious being owns the entire creation. The God-conscious being

is himself the Formless Lord. The glory of the God-conscious being belongs to the God-conscious being alone. O Nanak, the God-conscious being is the Lord of all.

सुरती कै मारगि चलि कै उलटी नदरि प्रगासी।।

मनि वीचारि देखु ब्रहम गिआनी कउनु गिरही कउनु उदासी।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1329)

Following the path of tranquil awareness, one turns away from the world, and one's vision is enlightened. Contemplate this in your mind, and see, O spiritual teacher. Who is the householder, and who is the renunciate?

पवनै महि पवनु समाइआ।। जोती महि जोति रलि जाइआ।।

माटी माटी होई एक।। रोवनहारे की कवन टेक।। कउनु मूआ रे कउनु मूआ।।

ब्रहम गिआनी मिलि करहु बीचारा इहु तउ चलतु भइआ।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 885)

The wind merges into the wind. The light blends into the light. The dust becomes one with the dust. What support is there for the one who is lamenting? Who has died? O, who has died? O God-realised beings, meet together and consider this. What a wondrous thing has happened!

खोजहु संतहु हरि ब्रहम गिआनी।।

बिसमन बिसम भए बिसमादा परम गति पावहि हरि सिमरि परानी।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 893)

O Sants of the Lord, seek out those who know God. You shall be wonderstruck with wonder at the wonderful Lord; meditate in remembrance on the Lord, O mortal, and obtain the Supreme Status.

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10

THE LORD'S NAME
(*Hari-Naam* हरि–नाम)

'**Naam**' has been described in detail previously. The use of '*Hari-Naam*' and '*Naam-Ras*' has been made in several places in Gurbani. '*Naam*', that is indistinguishable from '*Ram*', is the Name of the Lord Himself and emanates from the Lord (*Hari*). Hence, it is referred to as '*Hari-Naam*'. Gurbani has also used *Hari-Naam* in many places. This shows that '*Hari-Naam*' is but the name of *Shabd*, *Anahad-Dhun* (Continuous Melody) or *Akath-Katha* (Unspoken Word) and is the true Name of the Lord. Likewise, '*Naam*' is what is suffused (रमा हुआ); hence it is '*Ram-Naam*'. It is also *Guru-Naam*, *Gurumukh-Naam* or *Guru-Shabd*.

'*Hari-Naam*' is but a branch of '*Naam*'. This has been clarified above. Hence, the description in the earlier section on '*Naam*' is not being repeated here. Just as *Naam* is *Dhunat-mak* धुनात्मक alone and not *Varnatmak* वर्णात्मक, so is '*Hari-Naam*'.

Naam is an Unending Store; this is why there is honour at the Lord's Abode.

भाई रे गुरमुखि हरि नामु धिआइ।।
नामु निधानु सद मनि वसै महली पावै थाउ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 30)

O Siblings of Destiny, become Gurumukh, and meditate on the Name of the Lord. The Treasure of the Name abides forever within the mind, and one's place of rest is found in the Mansion of the Lord's Presence.

सरब निधान महि हरि नामु निधानु।। जपि नानक दरगहि परवानु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 288)

Of all treasures, the Lord's Name is the Supreme Treasure. Chant it, O Nanak, and be accepted in the Court of the Lord.

कलिजुगि बीजु बीजे बिनु नावै सभु लाहा मूलु गवाइआ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 446)

In the Dark Age of Kali yuga, if one plants any other seed than the Name, all profit and capital is lost.

सभ वडिआईआ हरि नाम विचि हरि गुरमुखि धिआईऐ।।
जि वसतु मंगीऐ साई पाईऐ जे नामि चितु लाईऐ।।

-- आदि ग्रन्थ (बिलावल की वार म० 3, पृ० 850)

All glorious greatness is in the Name of the Lord; as Gurumukh, meditate on the Lord. One obtains all that he asks for, if he keeps his consciousness focused on the Lord.

हरि हरि नामु जपहि आराधहि सेवक भाइ खरे।।
किलबिख दोख गए सभ नीकरि जिउ पानी मैलु हरे।।

-- आदि ग्रन्थ (नट म० 4, पृ० 975)

Those who chant the Name of the Lord, Hari, Hari, and worship Him in adoration, and serve Him with love, are genuine. All their sins are erased, just as water washes off the dirt.

Hari-Naam is *Shabd, Anahad-Dhun, Akath Katha*. This is the True Name.

गुरमुखा नो पंथु परगटा दरि ठाक न कोई पाइ।।
हरि नामु सलाहनि नामु मनि नामि रहनि लिव लाइ।।
अनहद धुनी दरि वजदे दरि सचै सोभा पाइ।।

-- आदि ग्रन्थ (सिरीराग म० 4, पृ० 42)

For the Gurumukhs, the Way is obvious. At the Lord's Door, they face no obstructions. They praise the Lord's Name, they keep the Name in their minds, and they remain attached to the Love of the Name. The Unstruck Celestial Music vibrates for them at the Lord's Door, and they are honoured at the True Door.

सबदि मरै सो मरि रहै फिरि मरै न दूजी वार।।
सबदै ही ते पाईऐ हरि नामे लगै पिआरु।।
बिनु सबदै जगु भूला फिरै मरि जनमै वारो वार।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 58)

One who dies in Shabd is beyond death, and shall never die again. Through Shabd, we find Him, and embrace love for the Name of the Lord. Without Shabd, the world is deceived; it dies and is reborn, over and over again.

राम नामि मनु बेधिआ अवरु कि करी वीचारु।।
सबद सुरति सुखु ऊपजै प्रभ रातउ सुख सारु।।
जिउ भावै तिउ राखु तूं मै हरि नामु अधारु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 62)

My mind is pierced through by the Name of the Lord. What else should I contemplate? Focusing your awareness on Shabd, happiness wells up. Attuned to God, the most excellent peace is found. As it pleases You, please save me, Lord. The Name of the Lord is my Support.

सचु हरि नामु सचु है सरणा।। सचु गुर सबदु जितै लगि तरणा।।
अकथु कथै देखै अपर्मपरु फुनि गरभि न जोनी जाइआ।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1040)

True is the Lord's Name, and True is His Sanctuary. True is the Guru's Word (Shabd); grasping it, one is carried across. Speaking the Unspoken, one sees the Infinite Lord, and then, he does not have to enter the womb of reincarnation again.

बिनु सबदै तुधुनो कोई न जाणी।। तुधु आपे कथी अकथ कहाणी।।
आपे सबदु सदा गुरु दाता हरि नामु जपि संबाहा हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1056)

Without Shabd, no one knows You. You Yourself speak the Unspoken Speech. You Yourself are Shabd forever, the Guru, the Great Giver; chanting the Lord's Name, You bestow Your Treasure.

Sant, Hari-Naam and the Lord are Indistinguishable.

सो हरि हरि नामु सदा सदा समाले जिसु सतगुरु पूरा मेरा मिलिआ।।
नानक हरि जन हरि इके होए हरि जपि हरि सेती रलिआ।।

-- आदि ग्रन्थ (वडहंस म० 4, पृ० 562)

He alone cherishes the Lord, Hari, Hari, forever and ever, who meets my Perfect True Guru. O Nanak, the Lord's humble

servant and the Lord become One; meditating on the Lord, he blends with the Lord.

हरि नामु हमारा प्रभु अबिगतु अगोचरु अबिनासी पुरखु बिधाता।।
हरि नामु हम सेवह हरि नामु हम पूजह हरि नामे ही मनु राता।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 592)

The Lord's Name is my immortal, unfathomable, imperishable Creator Lord, the Architect of Destiny. I serve the Lord's Name, I worship the Lord's Name, and my soul is imbued with the Lord's Name.

Characteristics of *Hari-Naam.*

- It **is sweet, unsullied and Nectarous.**

जलि थलि महीअलि पूरि रहिओ सरब नाथ अपार।।
हरि नामु अंमृतु पीउ नानक आन रस सभि खार।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1227)

The Infinite Lord is totally permeating and pervading the water, the land and the sky. Drink-in the Ambrosial Nectar of the Lord's Name; O Nanak, all other tastes are bitter.

अमिअ सरोवरो पीउ हरि हरि नामा राम।।
संतह संगि मिलै जपि पूरन कामा राम।।

-- आदि ग्रन्थ (बिहागड़ा म० 5, पृ० 546)

Drink-in the Ambrosial Nectar from the Pool of the Lord; chant the Name of the Lord, Hari, Hari. In the Society of the Sants, one meets the Lord; meditating on Him, one's affairs are resolved.

हरि का नामु अंमृत जलु निरमलु इहु अउखधु जगि सारा।।
गुर परसादि कहै जनु भीखनु पावउ मोख दुआरा।।

-- आदि ग्रन्थ (सोरठ भगत भीखन, पृ० 659)

The Name of the Lord, the ambrosial, immaculate water, is the best medicine in the world. By Guru's Grace, says slave Bheekhan, I have found the Door of Salvation. (Bheekhan)

हरि हरि नामु धिआईऐ हरि कीरति गुरमुखि चाखु।।
तनु धरती हरि बीजीऐ विचि संगति हरि प्रभ राखु।।
अंमृतु हरि हरि नामु है गुरि पूरै हरि रसु चाखु।।

-- आदि ग्रन्थ (मारू म० 4, पृ० 997)

Meditate on the Name of the Lord, Hari, Hari; as Gurumukh, taste the Kirtan of the Lord's Praises. Plant the seed of the Lord in the body-farm. The Lord God is enshrined within the Sangat, the Holy Congregation. The Name of the Lord, Hari, Hari, is Ambrosial Nectar. Through the Perfect Guru, taste the Sublime Essence of the Lord.

गिआनीआ का धनु नामु है सहजि करहि वापारु।।
अनदिनु लाहा हरि नामु लैनि अखुट भरे भंडार।।
नानक तोटि न आवई दीए देवणहारि।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

Those, who are wise, take the Name as their wealth; with placid ease, they trade with Him. Night and day, they receive the Profit of the Lord's Name, which is an inexhaustible and over-flowing treasure. O Nanak, when the Great Giver gives, nothing at all is lacking.

- It **is omnipresent.**

धरति पातालु आकासु है मेरी जिंदुड़ीए सभ हरि हरि नामु धिआवै राम।।
पउणु पाणी बैसंतरो मेरी जिंदुड़ीए नित हरि हरि हरि जसु गावै राम।।
वणु त्रिणु सभु आकारु है मेरी जिंदुड़ीए मुखि हरि हरि नामु धिआवै राम।।
नानक ते हरि दरि पैन्हाइआ मेरी जिंदुड़ीए जो गुरमुखि भगति मनु लावै राम।।

-- आदि ग्रन्थ (बिहागड़ा म० 4, पृ० 540)

The earth, the nether regions of the Underworld, and the Akashic Ethers, O my soul, all meditate on the Name of the Lord, Hari, Hari. Wind, water and fire, O my soul, continually sing the Praises of the Lord, Hari, Hari, Hari. The woods, the meadows and the whole world, O my soul, chant with their mouths the Lord's Name, and meditate on the Lord.

प्रभु पूरि रहिआ सरब ठाई हरि नाम नव निधि ग्रिह भरे।।
सिमरि सुआमी अंतरजामी कुल समूहा सभि तरे।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 928)

God is all-pervading everywhere; the nine treasures of the Lord's Name fill the homes of all hearts. Meditating in remembrance on the Lord and Master, the Searcher of hearts, all one's ancestry is saved.

- It manifests in the heart; and it is on this account that there is illumination within.

मेरा तनु अरु धनु मेरा राज रूप मै देसु।।
सुत दारा बनिता अनेक बहुतु रंग अरु वेस।।
हरि नामु रिदै न वसई कारजि कितै न लेखि।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 47)

"My body and my wealth; my ruling power, my beautiful form and country of mine!" You may have children, a wife and many mistresses; you may enjoy all sorts of pleasures and fine clothes. And yet, if the Name of the Lord does not abide within the heart, none of it has any use or value.

हरि हरि नामु जपिआ दुखु बिनसिआ हरि नामु परम सुखु पाइआ।।
सतिगुर गिआनु बलिआ घटि चानणु अगिआनु अंधेरु गवाइआ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 444)

Chanting the Name of the Lord, Hari, Hari, pains are removed. Through the Name of the Lord, Supreme Peace is obtained. The spiritual wisdom of the True Guru illumines the heart; this Light dispels the darkness of spiritual ignorance.

गुरमुखि चोरु न लागि हरि नामि जगाईऐ।।
सबदि निवारी आगि जोति दीपाईऐ।।

-- आदि ग्रन्थ (सूही म० 1, पृ० 752)

The thief does not break into the home of the Gurumukh; he is awake in the Name of the Lord. The Word (Shabd) puts out the fire of desire; God's Light illuminates and enlightens.

गुर को सबदु मेरै हीअरै बासै हरि नामा मन संगि धरहु।।
तसकर पंच निवारहु ठाकुर सगलो भरमा होमि जरहु।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 828)

May the Guru's Word (Shabd) abide within my heart, and the Lord's Name be enshrined within my mind. Drive out the five thieves, O my Lord and Master, and let my doubts all burn like incense.

वडभागी साधसंगु परापति तिन भेटत दुरमति खोई।।
तिन की धूरि नानकु दासु बाछै जिन हरि नामु रिदै परोई।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 617)

By great good fortune, one obtains the Sadh Sangat, the Company of the Holy. Meeting them, evil-mindedness is eliminated.

Slave Nanak yearns for the dust of the feet of those, who have woven the Lord's Name into their hearts.

- The heart-lotus blooms by It.

जपि हरि हरि नामु कमल परगासे हरि नामु नवं निधि पाई।।
हउमै रोगु गइआ दुखु लाथा हरि सहजि समाधि लगाई।।

-- आदि ग्रन्थ (वडहंस म० 4, पृ० 572)

Chanting the Name of the Lord, Hari, Hari, the heart-lotus blossoms forth, and through the Name of the Lord, I have obtained the Nine Treasures. The disease of egotism has been eradicated, suffering has been eliminated, and I have entered the Lord's State of Celestial Samadhi.

- It is beyond all *Dharma-Karma*, Vedas-Katebas, and helps cross the Ocean of *Maya* (Illusion).

अरध सरीरु कटाईऐ सिरि करवतु धराइ।।
तनु हैमंचलि गालीऐ भी मन ते रोगु न जाइ।।
हरि नामै तुलि न पुजई सभ डिठी ठोकि वजाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 62)

If my body were cut in half, if a saw was put to my head, and if my body were frozen in the Himalayas – even then, my mind would not be free of disease. None of these are equal to the Name of the Lord. I have seen and tried and tested them all.

सभि तीरथ वरत जग पुंन तुोलाहा।। हरि हरि नाम न पुजहि पुजाहा।।
हरि हरि अतुलु तोलु अति भारी गुरमति जपि ओमाहा राम।।

-- आदि ग्रन्थ (जैतसरी म० 4, पृ० 699)

I have tried visiting all the sacred shrines of pilgrimage, fasting, ceremonial feasts and giving to charities. They do not measure up to the Name of the Lord, Hari, Hari. The Lord's Name is unweighable, utterly heavy in weight; through the Guru's Teachings, a sincere yearning to chant the Name has welled up in me.

चहु जुगा का हुणि निबेड़ा नर मनुखा नो एकु निधाना।।
जतु संजम तीरथ ओना जुगा का धरमु है कलि महि कीरति हरि नामा।।

-- आदि ग्रन्थ (विलावल म० 3, पृ० 797)

Now, this is the essence of the teachings of the four ages: for the human race, the Name of the One Lord is the greatest Trea-

sure. Celibacy, self-discipline and pilgrimages were the essence of Dharma in those past ages; but in this Dark Age of Kali yuga, the Praise of the Lord's Name is the Essence of Dharma.

How is *Hari-Naam* found?

- By 'Dying-while-Living'.

अधिआतम करम जे करे नामु न कब ही पाइ।।
गुर कै सबदि जीवतु मरै हरि नामु वसै मनि आइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 33)

You may perform religious rituals, and still never obtain Naam, the Name of the Lord. Through the Guru's Word (Shabd), remain dead while yet alive, and the Name of the Lord shall come to dwell within the mind.

- Above the nine doors of the body, and is acquired by suppressing the sensory faculties and being beyond the joy-sorrow duality.

नउमी नवे छिद्र अपवीत।। हरि नामु न जपहि करत बिपरीति।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 298)

The ninth day of the lunar cycle: The nine orifices of the body are defiled. People do not chant the Lord's Name; instead, they practice evil.

नवहि छिद्र स्रवहि अपवित्रा।। बोलि हरि नाम पवित्र सभि किता।।
जे हरि सुप्रसंनु होवै मेरा सुआमी हरि सिमरत मलु लहि जावै जीउ।।

-- आदि ग्रन्थ (मारू म० 4, पृ० 998)

The nine orifices pour out filth. Chanting the Lord's Name, they are all purified and sanctified. When my Lord and Master is totally pleased, He leads the mortal to meditate in remembrance on the Lord, and then his filth is taken away.

आराधना अराधनु नीका हरि हरि नामु अराधना।।
तिआगना तिआगनु नीका कामु क्रोधु लोभु तिआगना।।

-- आदि ग्रन्थ (मारू म० 5, पृ० 1018)

Meditation, meditation – sublime is meditation on the Name of the Lord, Hari, Hari. Renunciation, renunciation – noble is the renunciation of sexual desire, anger and greed.

- It is the foundation, and is had by remaining in the Will of the Lord.

हरि नामि मनु बेधिआ अवरु कि करी वीचारु।।
सबद सुरति सुखु ऊपजै प्रभ रातउ सुख सारु।।
जिउ भावै तिउ राखु तूं मै हरि नामु अधारु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 62)

My mind is pierced through by the Name of the Lord. What else should I contemplate? Focusing your awareness on Shabd, happiness wells up. Attuned to God, the most excellent peace is found. As it pleases You, please save me, Lord. The Name of the Lord is my Support.

दीन दइआल सुणि बेनती हरि प्रभ हरि राइआ राम राजे।।
हउ मागउ सरणि हरि नाम की हरि हरि मुखि पाइआ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 449)

O Merciful to the meek, hear my prayer, O Lord God; You are my Master, O Lord King. I beg for the Sanctuary of the Lord's Name, Hari, Hari; please, place it in my mouth.

हम किआ गुण तेरे विथरह सुआमी तूं अपर अपारो राम राजे।।
हरि नामु सालाहह दिनु राति एहा आस आधारो।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 450)

What Glorious Virtues of Yours can I describe, O Lord and Master? You are the most infinite of the infinite, O Lord King. I praise the Lord's Name, day and night; this alone is my hope and support.

हरि हरि नामु अपार अमोली।।
प्रान पिआरो मनहि अधारो चीति चितवउ जैसे पान तंबोली।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 822)

The Name of the Lord, Hari, Hari, is infinite and priceless. It is the Beloved of my breath of life, and the Support of my mind; I remember it, as the betel leaf-chewer remembers the betel-leaf.

- Due to great fortune.

जिन कउ आपि दइआलु होइ तिन उपजै मनि गिआनु।।
जिन कउ मसतकि लिखिआ तिन पाइआ हरि नामु।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 45)

Spiritual wisdom wells up in the minds of those, unto whom the Lord Himself shows Mercy. Those who have such destiny written upon their foreheads, obtain the Name of the Lord.

पूरबि लिखिआ किउ मेटीऐ लिखिआ लेखु रजाइ।।
बिनु हरि नाम न छुटीऐ गुरमति मिलै मिलाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 59)

How can one's pre-ordained destiny be erased? It is written in accordance with the Lord's Will. Without the Name of the Lord, no one can be saved. Through the Guru's Teachings, we are united in His Union.

हरि नामु मिलिआ सोहागणी मेरे गोविंदा मनि अनदिनु अनदु रहसु जीउ।।
हरि पाइअड़ा वडभागीई मेरे गोविंदा नित लै लाहा मनि हसु जीउ।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 173)

The happy soul-brides receive the Lord's Name, O my Lord of the Universe; night and day, their minds are blissful and happy. By great good fortune, the Lord is found, O my Lord of the Universe; earning profit continually, the mind laughs joyously.

भागु मसतकि होइ जिस कै तिसु गुर नालि सनेहा।।
जनु कहै नानकु मिलि साधसंगति हरि हरि नामु पूजेहा।।

-- आदि ग्रन्थ (बिहागड़ा म० 5, पृ० 542)

One who has such pre-ordained destiny written on his forehead, comes to bear love for the Guru. Says servant Nanak, joining the Sadh Sangat, the Company of the Holy, let's worship the Name of the Lord, Hari, Hari.

जो हरि नामु धिआइदे से हरि हरि नामि रते मन माही।।
जिना मनि चिति इकु अराधिआ तिना इकस बिनु दूजा को नाही।।
सेई पुरख हरि सेवदे जिन धुरि मसतकि लेखु लिखाही।।
हरि के गुण नित गावदे हरि गुण गाइ गुणी समझाही।।
वडिआई वडी गुरमुखा गुर पूरै हरि नामि समाही।।

-- आदि ग्रन्थ (सोरठ की वार म० 4, पृ० 649)

Those who meditate on the Lord's Name, are imbued with the Name of the Lord, Hari, Hari, in their minds. For those who worship the One Lord in their conscious minds, there is no other than the One Lord. They alone serve the Lord, upon whose foreheads such pre-ordained destiny is written. They continually

sing the Glorious Praises of the Lord, and singing the Glories of the Glorious Lord, they are uplifted. Great is the greatness of the Gurumukhs, who, through the Perfect Guru, remain absorbed in the Lord's Name.

- By means of *Satguru* and *Satsang*.

अंधी नामु न चेतई सभ बाधी जमकालि।।
सतगुरि मिलिऐ धनु पाइआ हरि नामा रिदै समालि।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 32)

The spiritually blind do not even think of the Name; they are all bound and gagged by the Messenger of Death. Meeting the True Guru, the wealth is obtained, contemplating the Name of the Lord in the heart.

लख खुसीआ पातिसाहीआ जे सतिगुरु नदरि करेइ।।
निमख एक हरि नामु देइ मेरा मनु तनु सीतलु होइ।।
जिस कउ पूरबि लिखिआ तिनि सतिगुर चरन गहे।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 44)

Hundreds of thousands of princely pleasures are enjoyed, if the True Guru bestows His Glance of Grace. If He bestows the Name of the Lord, for even a moment, my mind and body are cooled and soothed. Those who have such pre-ordained destiny hold tight to the Feet of the True Guru.

हरि सतसंगति सत पुरखु मिलाईऐ।। मिलि सतसंगति हरि नामु धिआईऐ।।

-- आदि ग्रन्थ (माझ म० 4, पृ० 96)

O Lord, lead me to the Sat Sangat, the True Congregation, and the true beings. Joining the Sat Sangat, I meditate on the Lord's Name.

सतिगुर सेवा सफल है बणी।।
जितु मिलि हरि नामु धिआइआ हरि धणी।।
जिन हरि जपिआ तिन पीछै छूटी घणी।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 165)

Service to the True Guru is fruitful and rewarding; meeting Him, I meditate on the Name of the Lord, the Lord Master. So many are emancipated, along with those, who meditate upon the Lord.

सतसंगति साई हरि तेरी जितु हरि कीरति हरि सुनणे।।
जिन हरि नामु सुणिआ मनु भीना तिन हम स्रेवह नित चरणे।।

-- आदि ग्रन्थ (भैरउ म० 4, पृ० 1135)

That is Your True Congregation, O Lord, where the Kirtan of the Lord's Praises are heard. The minds of those, who listen to the Lord's Name, are drenched with bliss; I worship their feet continually.

माइआ मोहि विसारिआ सचु मरणा हरि नामु।।
धंधा करतिआ जनमु गइआ अंदरि दुखु सहामु।।
नानक सतिगुरु सेवि सुखु पाइआ जिन्ह पूरबि लिखिआ करामु।।

-- आदि ग्रन्थ (सारंग की वार म० 3, पृ० 1248)

Emotionally attached to Maya, the mortal forgets truth, death and the Name of the Lord. Engaged in worldly affairs, his life wastes away; deep within himself, he suffers in pain. O Nanak, those who have the karma of such pre-ordained destiny, serve the True Guru and find peace.

हउ जीवा हउ जीवा सतिगुर देखि सरसे राम।।
हरि नामो हरि नामु द्रिड़ाए जपि हरि हरि नामु विगसे राम।।

-- आदि ग्रन्थ (वडहंस म० 4, पृ० 572)

I live, I live, and I blossom forth, beholding the True Guru. The Name of the Lord, the Name of the Lord, He has implanted within me; chanting the Name of the Lord, Hari, Hari, I blossom forth.

हरि सजण मेलि पिआरे मिलि पंथु दसाई।।
जो हरि दसे मितु तिसु हउ बलि जाई।।
गुण साझी तिन सिउ करी हरि नामु धिआई।।
हरि सेवी पिआरा नित सेवि हरि सुखु पाई।।
बलिहारी सतिगुर तिसु जिनि सोझी पाई।।

-- आदि ग्रन्थ (सोरठ की वार म० 3, पृ० 647)

O Beloved, lead me to meet my True Friend; meeting with Him, I shall ask Him to show me the Path. I am a sacrifice to that Friend, who shows it to me. I share His Virtues with Him, and meditate on the Lord's Name. I serve my Beloved Lord forever; serving the Lord, I have found peace. I am a sacrifice to the True Guru, who has imparted this understanding to me.

हरि का नामु निधानु है कोई गुरमुखि जाणै।।
नानक जिन सतिगुरु भेटिआ रंगि रलीआ माणै।।

-- आदि ग्रन्थ (तिलंग म० 4, पृ० 726)

The Name of the Lord is a Treasure, known only to the few Gurumukhs. O Nanak, those who meet with the True Guru, enjoy peace and pleasure.

नामि रतिआ नामु पाईऐ नामे गुण गावै।।
गुर कै सबदि सलाहीऐ हरि नामि समावै।।
सतिगुर सेवा सफल है सेविऐ फल पावै।।

-- आदि ग्रन्थ (सूही की वार म० 2, पृ० 791)

Attuned to the Name, one obtains the Name, and through the Name, sings the Lord's Praises. Praising the Guru's Word (Shabd), he merges in the Lord's Name. Service to the True Guru is fruitful and rewarding; serving Him, the fruits are obtained.

धनु संचि हरि हरि नाम वखरु गुर सबदि भाउ पछाणहे।।
मैलु परहरि सबदि निरमलु महलु घरु सचु जाणहे।।
अपणी क्रिपा करहु हरि पिआरे हरि हरि नामु सद सारिआ।।
गुर कै सबदि मिलिआ मै प्रीतमु हउ सतिगुर विटहु वारिआ।।

-- आदि ग्रन्थ (तुखारी म० 4, पृ० 1113)

Gather the wealth and capital of the Name of the Lord, Hari, Hari; through the Guru's Shabd, you shall realise its value. Filth shall be taken away, through the Immaculate Word (Shabd); you shall know the Mansion of the Lord's Presence, your true home. Please, bless me with Your Grace, O my Beloved Lord, that I may dwell on the Name of the Lord, Hari, Hari, forever. Through the Word of the Guru's Shabd, I have met my Beloved; I am a sacrifice to the True Guru.

- With the mercy of the Lord, and leads to merger with the Lord.

तूं गुणवंता हरि हरि दइआलु हरि आपे बखसि लैहि हरि भावै।।
हम अपराधी राखे गुर संगती उपदेसु दीओ हरि नामु छडावै।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 167)

You, Lord, are the Merciful Treasure of Virtue. When it pleases You, Lord, You forgive me. I am a sinner, saved only by the Com-

pany of the Guru. He has bestowed the Teachings of the Lord's Name, which saves me.

अगम दइआल क्रिपा प्रभि धारी मुखि हरि हरि नामु हम कहे।।
पतित पावन हरि नामु धिआइओ सभि किलबिख पाप लहे।।

-- आदि ग्रन्थ (प्रभाती म० 4, पृ० 1336)

God, the Inaccessible and Merciful, has showered me with His Mercy; I chant the Name of the Lord, Hari, Hari, with my mouth. I meditate on the Name of the Lord, the Purifier of sinners; I am rid of all my sins and follies.

होइ दइआलु किरपालु प्रभु ठाकुरु आपे सुणै बेनंती।।
पूरा सतगुरु मेलि मिलावै सभ चूकै मन की चिंती।।

-- आदि ग्रन्थ (सोरठ म० 5, पृ० 625)

Becoming kind and compassionate, God the Lord and Master Himself listens to my prayer. He unites me in Union with the Perfect True Guru, and all the cares and anxieties of my mind are dispelled.

पूरब जनमि भगति करि आए गुरि हरि हरि हरि हरि भगति जमईआ।।
भगति भगति करते हरि पाइआ जा हरि हरि हरि हरि नामि समईआ।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 837)

Because of devotional worship in my past incarnations, I have been born into this life. The Guru has inspired me to worship the Lord, Hari, Hari, Hari, Hari. Worshipping, worshipping Him with devotion, I found the Lord, and then I merged into the Name of the Lord, Hari, Hari, Hari, Hari.

- By the *Gurumukh;* and not by the *Manmukh.*

त्रै गुण माइआ मोहु है गुरमुखि चउथा पदु पाइ।।
करि किरपा मेलाइअनु हरि नामु वसिआ मनि आइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 30)

The triple qualities (Gunas) hold people in attachment to Maya. The Gurumukh attains the fourth state of higher consciousness. Granting His Grace, God unites us with Himself. The Name of the Lord comes to abide within the mind.

गुरमुखि अंतरि हरि नामु वसाए।। गुरमुखि भगति हरि नामि समाए।।
वडी वडिआई गुर सेवा ते पाए।। नानक नामि रते हरि नामि समाए।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 160)

The Gurumukhs enshrine the Name within their mind. The Gurumukhs worship the Lord, and are absorbed in the Name. They obtain glorious greatness by serving the Guru. O Nanak, those, who are attuned to the Name, are absorbed in the Lord's Name.

गुरमुखि कमलु विगसिआ सभु आतम ब्रहमु पछानु।।
हरि हरि किरपा धारि प्रभ जन नानक जपि हरि नामु।।

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1313)

The heart-lotus of the Gurumukh blossoms forth, recognising God within every soul. O Lord God, please shower Your Mercy upon servant Nanak, that he may chant the Lord's Name.

मनमुखु जे समझाईऐ भी उझड़ि जाए।।
बिनु हरि नाम न छूटसी मरि नरक समाए।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 420)

Even if the self-willed Manmukh is instructed, he stills goes into the wilderness. Without the Lord's Name, he shall not be emancipated; he shall die, and sink into hell.

गुरमुखि नदरि निहालि मन मेरे अंतरि हरि नामु सखाई।।
मनमुख अंधुले गिआन विहूणे दूजै भाइ खुआई।।
अंतरि सबदु अपारा हरि नामु पिआरा नामे नउ निधि पाई।।
मनमुख माइआ मोह विआपे दूखि संतापे दूजै पति गवाई।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 569)

As Gurumukh, receive the blessing of His Glance of Grace, O my mind, the Name of the Lord, your help and support, is within you. The self-willed Manmukhs are blind, and devoid of wisdom; they are ruined by the love of duality. Within them is the Infinite Shabd, and the Beloved Naam, the Name of the Lord; through Naam, the nine treasures are obtained. The self-willed Manmukhs are engrossed in emotional attachment to Maya; they suffer in pain, and through duality, they lose their honour.

हरि हरि नामु धिआईऐ हरि कीरति गुरमुखि चाखु।।
तनु धरती हरि बीजीऐ विचि संगति हरि प्रभ राखु।।

अंमृतु हरि हरि नामु है गुरि पूरै हरि रसु चाखु।।

-- आदि ग्रन्थ (मारू म० 4, पृ० 997)

Meditate on the Name of the Lord, Hari, Hari; as Gurumukh, taste the Kirtan of the Lord's Praises. Plant the seed of the Lord in the body-farm. The Lord God is enshrined within Sangat, the Holy Congregation. The Name of the Lord, Hari, Hari, is Ambrosial Nectar. Through the Perfect Guru, taste the sublime Essence of the Lord.

Benefits of *Hari-Naam.*

- One finds happiness, *Sahaj Gati* (Tranquil state) and peace of mind.

जिनि हरि सेविआ तिनि सुखु पाइआ।। सहजे ही हरि नामि समाइआ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 365)

One who serves the Lord, obtains peace. He is easily absorbed in the Lord's Name.

सुख सागरु हरि नामु है गुरमुखि पाइआ जाइ।।
अनदिनु नामु धिआईऐ सहजे नामि समाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 29)

The Name of the Lord is the Ocean of Peace; the Gurumukhs obtain it. Meditating on Naam, night and day, they are easily and tranquilly absorbed in the Name.

चोआ चंदनु अंकि चड़ावउ।। पाट पट्म्बर पहिरि हढावउ।।
बिनु हरि नाम कहा सुखु पावउ।। दर घर महला सेज सुखाली।।
अहिनिसि फूल बिछावै माली।। बिनु हरि नाम सु देह दुखाली।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 225)

I may anoint my limbs with sandalwood oil. I may dress up and wear silk and satin clothes. But without the Lord's Name, where would I find peace? In his hearth and home, in his palace, upon his soft and comfortable bed, day and night, the flower-girls scatter flower petals; but without the Lord's Name, the body is miserable.

हरि नामु पदारथु कलिजुगि ऊतमु हरि जपीऐ सतिगुर भाइ जीउ।।
गुरमुखि हरि पड़ीऐ गुरमुखि हरि सुणीऐ हरि जपत सुणत दुखु जाइ जीउ ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 444)

The wealth of the Lord's Name is the most exalted in this Dark Age of Kali yuga; chant the Lord's Name according to the Way of the True Guru. As Gurumukh, read of the Lord; as Gurumukh, hear of the Lord. Chanting and listening to the Lord's Name, pain departs.

सुखा सिरि सदा सुखु होइ जा विचहु आपु गवाइ।।
गुरमुखि उदासी सो करे जि सचि रहै लिव लाइ।।
चिंता मूलि न होवई हरि नामि रजा आघाइ।।
नानक नाम बिना नह छूटीऐ हउमै पचहि पचाइ।।
एहा काइआ रोगि भरी बिनु सबदै दुखु हउमै रोगु न जाइ।।
सतिगुरु मिलै ता निरमल होवै हरि नामो मंनि वसाइ।।
नानक नामु धिआइआ सुखदाता दुखु विसरिआ सहजि सुभाइ।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 588)

Supreme comforts and lasting peace are obtained, when one eradicates ego from within. He alone becomes a detached Gurumukh, who lovingly focuses his consciousness on the True Lord. Anxiety does not affect him at all; he is satisfied and satiated with the Name of the Lord. O Nanak, without the Name, no one is saved; they are utterly ruined by egotism. This body is filled with disease; without Shabd, the pain of the disease of ego does not depart. When one meets the True Guru, then he becomes immaculately pure, and he enshrines the Lord's Name within his mind. O Nanak, meditating on Naam, the Name of the Peace-Giving Lord, his pains are automatically forgotten.

हरि हरि नामु अपार अमोला अंमृतु एकु निधाना।।
सूखु सहजु आनंदु संतन कै नानक गुर ते जाना।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 672)

The Name of the Lord, Hari, Hari, is incomparable and priceless; it is the Treasure of Ambrosial Nectar. The Sants abide in peace, poise and bliss; O Nanak, through the Guru, this is known.

हरि हरि नामु जपहु मेरे मीत।। निरमल होइ तुम्हारा चीत।।
मन तन की सभ मिटै बलाइ।। दूखु अंधेरा सगला जाइ।।

-- आदि ग्रन्थ (गौंड म० 5, पृ० 866)

Chant the Name of the Lord, Hari, Hari, O my friend. Your consciousness shall become immaculate and pure. All the misfortunes of your mind and body shall be taken away, and all your pain and darkness will be dispelled.

- It results in Liberation; *Gurumukh* not only is liberated himself, but also liberates his progeny.

निरगुणु सरगुणु आपे सोई।। ततु पछाणै सो पंडितु होई।।
आपि तरै सगले कुल तारै हरि नामु मंनि वसावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 128)

The Lord Himself is Unmanifest and Unrelated; He is Manifest and Related as well. Those who recognise this essential reality are the true pundits, the spiritual scholars. They save themselves, and save all their families and ancestors as well, when they enshrine the Lord's Name in the mind.

भरमु भेदु भउ कबहु न छूटसि आवत जात न जानी।।
बिनु हरि नाम को मुकति न पावसि डूबि मुए बिनु पानी।।

-- आदि ग्रन्थ (भैरउ म० 1, पृ० 1127)

Doubt, separation and fear are never eradicated, and the mortal continues coming and going in reincarnation, as long as he does not know the Lord. Without the Name of the Lord, no one is liberated; they drown and die without water.

हरि हरि नामु मेरै प्रानि वसाए सभु संसा दूखु गवाइआ।।
अदिसटु अगोचरु गुर बचनि धिआइआ पवित्र परम पदु पाइआ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 442)

He has enshrined the Name of the Lord, Hari, Hari within my breath of life, and all my doubts and sorrows have departed. I have meditated on the invisible and unapproachable Lord, through the Guru's Word, and I have obtained the Pure, Supreme Status.

हरि नामु हमारी संगति अति पिआरी हरि नामु कुलु हरि नामु परवारा।।
जन नानक कंउ हरि नामु हरि गुरि दीआ हरि हलति पलति सदा करे निसतारा।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 592)

The Lord's Name is my most beloved society, the Lord's Name is my ancestry, and the Lord's Name is my family. The Guru, the Lord Incarnate, has bestowed, upon servant Nanak, the Name of the Lord; in this world, and in the next, the Lord ever saves me.

हरि हरि नामु जपत सुख सहजे मजनु होवत साधू धूरे।।
आवण जाण रहे थिति पाई जनम मरण के मिटे बिसूरे।।

-- आदि ग्रन्थ (बिलावल म० 5, पृ० 825)

Chanting the Name of the Lord, Hari, Hari, I have found peace and poise, bathing in the dust of the feet of the Holy. Comings and goings have ceased, and I have found stability; the pains of birth and death are eradicated.

हरि हरि नामु पोतु बोहिथा खेवटु सबदु गुरु पारि लंघईआ।।
जमु जागाती नेड़ि न आवै ना को तसकरु चोरु लगईआ।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 833)

The Name of the Lord, Hari, Hari, is the boat, and the Guru's Word (Shabd) is the boatman, to carry us across. The Messenger of Death, the tax collector, does not even come close, and no thieves or robbers can plunder you.

अंति कालि किछु साथि न चालै जो दीसै सभु तिसहि मइआ।।
आदि पुरखु अपर्मपरु सो प्रभु हरि नामु रिदै लै पारि पइआ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 906)

At the very last instant, nothing goes along with you; all is visible only by His Mercy. God is our Primal and Infinite Lord; enshrining the Lord's Name in the heart, one crosses over.

प्रभु पूरि रहिआ सरब ठाई हरि नाम नव निधि ग्रिह भरे।।
सिमरि सुआमी अंतरजामी कुल समूहा सभि तरे।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 928)

God is all-pervading everywhere; the nine treasures of the Lord's Name fill the homes of all hearts. Meditating in remembrance on the Lord and Master, the Searcher of hearts, all of one's ancestry is saved.

- It provides *Jivan-Mukti* ('Liberation-while-Living').

मनि हरि हरि भाउ गुरु करे पसाउ जीवन मुकतु सुखु होई।।
जीवणि मरणि हरि नामि सुहेले मनि हरि हरि हिरदै सोई।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 447)

Their minds love the Lord, Hari, Hari, and the Guru is merciful to them. They are Jivan-Mukta – liberated while yet living, and they are at peace. Their birth and death, through the Name of the Lord, are illustrious, and in their hearts and minds, the Lord, Hari, Hari, abides.

जगत उधारणु नव निधानु भगतह भव तारणु।।
अंमृत बूंद हरि नामु बिसु की बिखै निवारणु।।

-- आदि ग्रन्थ (सवैये म० 4, पृ० 1397)

The Saving Grace of the world, the nine Treasures, carries the devotees across the World-Ocean. The Drop of Ambrosial Nectar, the Lord's Name, is the antidote to the poison of sin.

हरि हरि करता दूख बिनासनु पतित पावनु हरि नामु जीउ।।
हरि सेवा भाई परम गति पाई हरि ऊतमु हरि हरि कामु जीउ।।
हरि ऊतमु कामु जपीऐ हरि नामु हरि जपीऐ असथिरु होवै।।
जनम मरण दोवै दुख मेटे सहजे ही सुखि सोवै।।
हरि हरि किरपा धारहु ठाकुर हरि जपीऐ आतम रामु जीउ।।
हरि हरि करता दूख बिनासनु पतित पावनु हरि नामु जीउ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 444)

The Creator Lord, Hari, Hari, is the Destroyer of distress; the Name of the Lord is the Purifier of Sinners. One who lovingly serves the Lord, obtains the Supreme Status. Service to the Lord, Hari, Hari, is more exalted than anything. Chanting the Name of the Lord is the most exalted occupation; chanting the Name of the Lord, one becomes immortal. The pains of both birth and death are eradicated, and one comes to sleep in peaceful ease. O Lord, O Lord and Master, shower Your mercy upon me; within my mind, I chant the Name of the Lord. The Creator Lord, Hari, Hari, is the Destroyer of distress; the Name of the Lord is the Purifier of Sinners.

इसु जुग महि को विरला ब्रहम गिआनी जि हउमै मेटि समाए।।
नानक तिस नो मिलिआ सदा सुखु पाईऐ जि अनदिनु हरि नामु धिआए।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 512)

In this world, one who knows God, is very rare; eradicating ego, he is absorbed in God. O Nanak, meeting him, peace is obtained; night and day, he meditates upon the Lord's Name.

जिन कै अंतरि वसिआ मेरा हरि हरि तिन के सभि रोग गवाए।।
ते मुकत भए जिन हरि नामु धिआइआ तिन पवितु परम पदु पाए।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 735)

Those beings, within whose inner selves my Lord, Hari, Hari, dwells – all their diseases are cured. They alone become liberated, who meditate on the Name of the Lord; they obtain the Supreme Status.

अनहद झुणकारे ततु बीचारे संत गोसटि नित होवै।।
हरि नामु अराधहि मैलु सभ काटहि किलविख सगले खोवै।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 783)

The Unending Melody resounds and resonates, and the Sants contemplate the essence of reality; this discourse is their daily routine. They worship the Lord's Name, and all their filth is washed away; they rid themselves of all sins.

- It goes into the next world.

इसु जुग का धरमु पड़हु तुम भाई।। पूरै गुरि सभ सोझी पाई।।
ऐथै अगै हरि नामु सखाई।।

-- आदि ग्रन्थ (गउड़ी म० 3, पृ० 230)

Learn the Dharma of this age, O Siblings of Destiny; all understanding is obtained from the Perfect Guru. Here and hereafter, the Lord's Name is our Companion.

हरि हरि नामु मेरा अंति सखाई गुरि सतिगुरि नामु द्रिड़ाइआ।।
जिथै पुतु कलत्रु कोई बेली नाही तिथै हरि हरि नामि छडाइआ।।

-- आदि ग्रन्थ (वडहंस म० 4, पृ० 573)

The Name of the Lord, Hari, Hari, is my only companion in the end; the Guru, the True Guru, has implanted Naam, the Name of the Lord, within me. There, where neither child nor spouse shall accompany you, the Name of the Lord, Hari, Hari shall emancipate you.

बिखै बिलास कहीअत बहुतेरे चलत न कछू संगारै।।
इसटु मीतु नामु नानक को हरि नामु मेरै भंडारै।।

-- आदि ग्रन्थ (टोडी म० 5, पृ० 713)

Sensual pleasures are talked about a lot, but none of them goes along with anyone in the end. The Name is Nanak's dearest friend; the Lord's Name is my Treasure.

- It provides the benefit of super-sensory powers (*Riddhi-Siddhi*s) and the Four Objects of Life.

चतुर सिआणा सुघड़ु सोइ जिनि तजिआ अभिमानु।।
चारि पदारथ असट सिधि भजु नानक हरि नामु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 297)

One who renounces egotistical pride is intelligent, wise and refined. The four cardinal blessings, and the eight spiritual powers of the Siddhas are obtained, O Nanak, by chanting the Lord's Name.

जो हरि नामु धिआइदे मेरी जिंदुड़ीए तिना पंचे वसगति आए राम।।
अंतरि नव निधि नामु है मेरी जिंदुड़ीए गुरु सतिगुरु अलखु लखाए राम।।

-- आदि ग्रन्थ (बिहागड़ा म० 4, पृ० 539)

Those, who meditate on the Lord's Name, O my soul, overpower the five passions. The nine treasures of the Name are within, O my soul; the Great Guru has made me see the unseen Lord.

सुनि मन अकथ कथा हरि नाम।।
रिधि बुधि सिधि सुख पावहि भजु गुरमति हरि राम राम।।

-- आदि ग्रन्थ (बैराड़ी म० 4, पृ० 719)

Listen, O mind, to the Unspoken Speech of the Lord's Name. Riches, wisdom, supernatural spiritual powers and peace are obtained by chanting on the Lord God, under Guru's Instruction.

- It is a True Trade.

सचा सउदा हरि नामु है सचा वापारा राम।।
गुरमती हरि नामु वणजीऐ अति मोलु अफारा राम।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 570)

The True merchandise is the Lord's Name. This is the True Trade. The value of this true trade is very great; those who are engaged in the True Trade are very fortunate.

- The Wealth of *Hari-Naam* cannot be stolen.

गुरमुखि चोरु न लागि हरि नामि जगाईऐ।।
सबदि निवारी आगि जोति दीपाईऐ।।

-- आदि ग्रन्थ (सूही म० 1, पृ० 752)

The thief does not break into the home of the Gurumukh; he is awake in the Name of the Lord. The Word (Shabd) puts out the fire of desire; God's Light illuminates and enlightens.

The time to meditate upon *Hari-Naam* is *Amrit Vela.*

गुर सतिगुर का जो सिखु अखाए सु भलके उठि हरि नामु धिआवै।।
उदमु करे भलके परभाती इसनानु करे अंमृत सरि नावै।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 305)

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name. Upon arising early in the morning, he is to bathe, and cleanse himself in the Pool of Nectar.

The flaws of being without *Hari-Naam.*

कबीर आसा करीऐ राम की अवरै आस निरास।।
नरकि परहि ते मानई जो हरि नाम उदास।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1369)

O Kabir, place your hopes in the Lord; all other hopes lead to despair. Those who dissociate themselves from the Lord's Name – when they fall into hell, then they will appreciate its value.

नामु न चेतहि सबदु न वीचारहि इहु मनमुख का आचारु।।
हरि नामु न पाइआ जनमु बिरथा गवाइआ नानक जमु मारि करे खुआर।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 508)

They do not think of Naam, the Name of the Lord, and they do not contemplate the Word (Shabd). This is the conduct of the self-willed Manmukhs. They do not obtain the Lord's Name, and they waste away their lives in vain; O Nanak, the Messenger of Death punishes and dishonours them.

हरि हरि तिन का दरसु न करीअहु जिनी हरि हरि नामु न धिआइआ।।
जिनी दरसनु जिनी दरसनु सतिगुर पुरख न पाइआ।।

-- आदि ग्रन्थ (वडहंस म० 4, पृ० 574)

O Lord, please, let me not see those, who do not meditate on the Name of the Lord, Hari, Hari, and who have not obtained the Blessed Vision, the Blessed Vision of the Darshan of the True Guru, the Almighty Lord God.

जिन हरि हरि नामु न चेतिओ से भागहीण मरि जाइ।।
ओइ फिरि फिरि जोनि भवाईअहि मरि जमहि आवै जाइ।।

ओइ जम दरि बधे मारीअहि हरि दरगह मिलै सजाइ।।

-- आदि ग्रन्थ (मारू म० 4, पृ० 996)

Those who do not remember the Name of the Lord, Hari, Hari, are most unfortunate, and are slaughtered. They wander in reincarnation, again and again; they die, and are re-born, and continue coming and going. Bound and gagged at Death's Door, they are cruelly beaten, and punished in the Court of the Lord.

बेद पड़हि हरि नामु न बूझहि।। माइआ कारणि पड़ि पड़ि लूझहि।।
अंतरि मैलु अगिआनी अंधा किउ करि दुतरु तरीजै हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1050)

He may read the Vedas, but he does not realise the Lord's Name. For the sake of Maya, he reads and recites and argues. The ignorant and blind person is filled with filth within. How can he cross over the impassable World-Ocean?

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11

LIGHT
(*Jyoti* ज्योति)

The *Rishis, Munis, Sants-Mahatmas* have been describing the reality of the Lord for long. According to them, the Lord is *Akah* (Unspeakable) and *Nirala* (Wondrous). He is the beginning and the end of everything. He is where our soul attains the state of *Laya* (dissolution of the self and merger in the Supreme Consciousness) and is beyond being mirrored. When the Lord came into manifestation or Light, there was a vibration. This God-in-Action Power has been called *Shabd*, *Naam*, *Naad*, *Kalma* or Word. This Power is the Creator of all the Regions and Planes of the Cosmos. It has two forms: Sound or *Shruti* श्रुति and Light or *Jyoti* ज्योति.

Within us is our consciousness, which we can experience behind the eyes; attention is its speciality. The *Sants* have described It as *Surat*, which is a speck of the Lord. When It turns Its Face towards the Source, then It becomes the very form of the Source. At present, the sensory organs are wandering outwardly or exoterically. The *Sants* have accepted the *Simran* (*Sumiran*), i.e., *Jaap* or remembrance with the tongue of *Surat* or attention. *Surat* provides the foundation of body, mind and senses. This is why by doing *Simran*, the body, mind and senses become paralysed. By means of *Simran*, *Surat* is extracted from each and evey pore of the body and is focused at its own centre. The consciousness is removed from the body and it becomes totally numb. Due to the focus of *Nirat* (the Power of inner vision) at the 'Seat of the Soul', light becomes manifest in the manner of candle-light. Thereafter, the *Surat*, catching the *Anahad Naad* (Unending Melody, sees the inner vistas such as the five coloured flower-garden, the star-studded sky, moon, sun, and reaches

'*Sahans-dal-kanwal* सहंस–दल–कंवल', the thousand-petalled lotus. It then progresses beyond this, on to *Trikuti*, *Dasam Dwar*, *Bhanwar Gupha* – while experiencing its super-natural vistas of illumination, on to *Sat Lok*, beyond the Triple Regions. The Radiant Form of the Master remains with the disciple all through the Subtle, the Causal and the regions beyond, and delivers the disciple into the Lap of the Lord (*Swami*), traversing *Alakh*, *Agam* and *Anaami* planes.

The Light is present within all human beings.

निरमल जोति सभ माहि समाणी।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 121)

The Light which is pervading among all is Immaculate.

The body never takes birth in this world devoid of the Light.

ए सरीरा मेरिआ हरि तुम महि जोति रखी ता तू जग महि आइआ।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 921)

O my body, the Lord infused His Light into you, and then you came into the world.

But, *Jyoti* manifests only by the grace of the *Satguru*. *Manmukh*s are deprived of this.

मनसा आसा सबदि जलाई।। गुरमुखि जोति निरंतरि पाई।।

--- आदि ग्रन्थ (रामकली म० 1, पृ० 940)

Through the Word (Shabd), my hopes and desires have been burnt away. As Gurumukh, I found the Light deep within the nucleus of myself.

Says the Holy Quran,

अल्ला नूर अलसमूआत व अलकरोज़

Allah, the Excellent is the Giver of Light to the skies and earths.

It says in the 'Verse of Light' in the Quran that,

अल्लाह आकाशों और धरती का प्रकाश है। (मोमिनों के दिल में) उसके प्रकाश की मिसाल ऐसी है जैसे एक ताक़ है, जिसमें एक चिराग़ है – वह चिराग़ एक फ़ानूस में है। वह फ़ानूस ऐसा है मानो चमकता हुआ कोई तारा है। – वह चिराग़ ज़ैतून के एक बरक़तवाले वृक्ष के तेल से जलाया जाता है, जो न पूर्वी है न पश्चिमी। उसका तेल आप है आप भड़का पड़ता है, यद्यपि आग उसे न भी छुए। प्रकाश पर प्रकाश! – अल्लाह जिसे चाहता है, अपने प्रकाश के प्राप्त होने

का मार्ग दिखा देता है। अल्लाह लोगों के लिए मिसालें प्रस्तुत करता है। अल्लाह तो हर चीज़ जानता है।

-- पवित्र कुरान (24:35)

Allah is the Light of the heavens and the earth.
The example of His light is like a cave within which is a lamp,
The lamp is within glass, the glass as if it were a pearly [white] star,
Lit from [the oil of] a blessed olive tree,
Neither of the east nor of the west,
Whose oil would almost glow even if untouched by fire.
Light upon light.
Allah guides to His light whom He wills.
And Allah presents examples for the people,
and Allah is Knowing of all things.

-- Holy Quran (24:35)

It says that His Torch of Light is like a chamber, in which a lamp is kept inside a glass. The glass is so clear and refulgent like a Twinkling Star, which is lighted in a cave by Olive oil during the Holy Eid, and is protected from the Easterly and Westerly Winds. Nay, it is so near that it appears that It is lighted without the Olive oil. It is all Effulgence. Allah gives direction to it to one who is dear to Him.

Here, the 'cove' stands for the Cosmos of the body. By 'Torch' is meant the Being of the Lord, which is refulgent like a shining Star. Along with the torch, the 'Glass' (*Surat*) appears to be refulgent like the star. The torch being lighted implies that the light is in existence. The 'Holy Tree' implies that the Being of Allah is the breath, which is beyond the eastern and western directions.

Kabir Sahib, while describing the Lord's Court, says,

चल हंसा सतलोक हमारे, छोड़ो यह संसारा हो।।.....
सुर नर मुनि सब छल बल मारण, चौरासी में डारा हो।
मद्ध आकास आप जहां बैठे, जोति सबद उजियारा हो।
सेत सरूप सबद जहां फूले, हंसा करत बिहारा हो।
कोटिन सूर चंदा छिपि जैहैं, एक रोम उजियारा हो।
वहीं पार इक नगर बसत है, बरसत अमृत धारा हो।

कहे कबीर सुनो धर्मदासा, लखो पुरुष दरबारा हो।

-- कबीर साहिब की शब्दावली भाग 2 (शब्द 28, पृ० 13)

O swan! leave this world and come to our Satlok. Gods, humans, sages have all been destroyed by deceit and put into the Cycle of 8.4 million species. Within Shabd is Jyoti (Light) in the middle of the sky, where the Lord resides. The swan-souls promenade, where the flower of Shabd, the celestial Melody plays on, and the refulgence of even a single pore of the Lord's Being puts to shame millions of suns and moons. There a City exists, where Nectar rains. Behold! this is the wandrous Court of the Lord.

Tulsi Sahib gives sermon to Sheikh Taqi:

सुन ऐ तकी न जाइयो ज़िनहार देखना।।
अपने में आप जलवाए दिलदार देखना।। .
पुतली में तिल है तिल में भरा राज़ कुल का कुल।।
इस परदाए सयाह के ज़रा पार देखना।।

-- तुलसी साहिब, संतों की बानी भाग 1 (पृ० 410)

Listen O Taqi, do not look for the Lord without. Look carefully and see the refulgence of the Beloved within yourself. Focusing the Surat behind the Til (black spot, miniscule like the black sesame seed) in the pupil of the eye, you will see the charisma of the Lord (i.e., the entire universe is behind that Til).

Dadu Sahib says,

परम तेज घर मेरा। सुख सागर माहिं बसेरा।।
झिलिमिलि अति आनंदा। पाइआ परमानंदा।।
जोति अपार अनंता। खेलैं फाग बसंता।।
आदि अंत असथानां। दादू सो पहिचाना।।

-- दादू दयाल की बानी भाग 2 (98, पृ० 40)

My Home contains a brilliant Light and I reside there amidst an Ocean of happiness. The twinkling Lights provide great ecstasy and one imbibes ultimate joy. The Light is boundless and unending. Here, one enjoys the seasons of Phalgun (when the festival of colours, Holi is celebrated) and Basant (spring). It is the seat of the alpha and the omega. Thus has Dadu recognised It.

Paltu Sahib says,

उलटा कूवा गगन में तिस में जरै चिराग।।
तिसमें जरै चिराग बिन रोगन बिन बाती।
छः रितु बारह मास रहत जरतै दिन राती।।
सतगुरु मिला जो होय ताहि की नजर में आवै।
बिन सतगुरु कोउ होय नहिं वा को दरसावै।।
निकसै एक अवाज चिराग की जोतिहिं माही।
ज्ञान समाधी सुनै और कोउ सुनता नाहीं।।
पलटू जो कोई सुनै ता के पूरे भाग।
उलटा कूवा गगन में तिस में जरै चिराग।।

-- पलटू साहिब की बानी भाग 2 (169 पृ० 66)

There is an inverted well in the sky within our body, in which is lighted a lamp, which remains lighted day and night, for all of the six seasons and twelve months, without even oil and wick. Only those with a Satguru are able to perceive it, and those without, cannot. Like the Light, a Sound emanates within the lamp. He, who has attained Gyan (Knowledge) Samadhi, alone hears it, and no other. Says Paltu, whosoever listens to it, has the best of fortune.

Sahjo Bai thanks her *Satguru*, saying,

हरि ने मो सूँ आप छिपायौ। गुरु दीपक दे तहि दिखायौ।।

-- सहजो बाई की बानी (हरि ते गुरु की विशेषता, पृ० 3)

While the Lord hid Himself from me, the Guru has made manifest the Jyoti and given me the Darshan of the Lord.

Bhakta Beni Ji has described the inner *Jyoti*, thus:

जागतु रहै न अलीआ भाखै।। पाचउ इंद्री बसि करि राखै।।
गुर की साखी राखै चीति।। मनु तनु अरपै क्रिसन परीति।।
कर पलव साखा बीचारे।। अपना जनमु न जूऐ हारे।।
असुर नदी का बंधै मूलु।। पछिम फेरि चड़ावै सूरु।।
अजरु जरै सु निझरु झरै।। जगंनाथ सिउ गोसटि करै।।
चउमुख दीवा जोति दुआर।। पलू अनत मूलु बिचकारि।।
सरब कला ले आपे रहै।। मनु माणकु रतना महि गुहै।।
मसतकि पदमु दुआलै मणी।। माहि निरंजनु त्रिभवण धणी।।
पंच सबद निरमाइल बाजे।। ढुलके चवर संख घन गाजे।।
दलि मलि दैतहु गुरमुखि गिआनु।। बेणी जाचै तेरा नामु।।

-- आदि ग्रन्थ (रामकली भगत बेणी, पृ० 974)

He remains awake, and he does not lie. He keeps the five sensory organs under his control. He cherishes in his consciousness the Guru's Teachings. He dedicates his mind and body to the Lord's Love. He considers his hands to be the leaves and branches of the tree. He does not lose his life in the gamble. He plugs up the source of the river of evil tendencies. Turning away from the west, he makes the sun rise in the east. He bears the unbearable, and the drops trickle down within; then, he speaks with the Lord of the world. The four-sided lamp illuminates the Tenth Gate. The Primal Lord is at the center of the countless leaves. He Himself abides there with all His powers. He weaves the jewels into the pearl of the mind. The lotus is at the forehead, and the jewels surround it. Within it is the Immaculate Lord, the Master of the three worlds. The Panch Shabd, the five primal sounds, resound and chant there in their purity. The chauris – the fly brushes – wave, and the conch shells blare like thunder. The Gurumukh tramples the demons underfoot with his spiritual wisdom. Beni longs for Your Name, Lord.

Yari Sahib praises the *Jyoti* and the internal effulgence and gives sermon urging us to merge with the Lord, who is in the form of *Jyoti*.

झिलमिल झिलमिल बरखै नूरा, नूर जहूर सदा भरपूरा।।
रुनझुन रुनझुन अनहद बाजै, भँवर गुंजार गगन चढ़ि गाजै।।
रिमझिम रिमझिम बरखै मोती, भयो प्रकास निरंतर जोती।।
निरमल निरमल निरमल नामा, कह यारी तहँ लियो बिस्रामा।।

-- यारी साहिब की रत्नावली (शब्द 8, पृ० 2)

The Light rains down in twinkles: the Light manifests in fullness. The Unending Melody sounds in tunes; the bumble-bee hums atop the sky. The pearls rain down in beats; the radiance of the Eternal Light has lighted up. The Unsullied, Unsullied, Unsullied Naam has manifested. Thereupon Yaari takes his rest.

Brahmanand Swami says,

घट घट पूरण एक निरंजन, दैत भाव सत दूर निवारो।
हिरदे अंदर मंदर मांही, जग मग जोति जगे उजिआरो।
प्रेम पुष्प से पूजन कीजे, मन दीपक यह धिआन विचारो।
ब्रहमानन्द उलट सुरती को, कर दरशन भव बंधन टारो।

-- ब्रह्मानन्द स्वामी

Abandon the feeling of duality, for within each body a spotlessly pure Supreme Being. Become inverted within the heart-temple, where the Jyoti lights up brilliantly. Worship the Lord with the flowers of Love and meditate with the lamp of the mind. Says Brahmanand, have the Darshan of the Lord by becoming inverted and abandon the bondage of the world.

Swami Rama Tirtha gives sermon:

मैं पड़ा था पहलू में राम के, दोनों एक नींद में लेटे थे।
मेरा सीना सीने पै उसका था, मेरा साँस उसका तो साँस था।।
आई चुपके चुपके से रौशनी, दिये बोसे दीदों पै नाज़ से।
लम्बी पतली लाल सी उंगलियों से, ख़ुशी से गुदगुदा दिया।।

-- स्वामी रामतीर्थ, रौशनी की बातें

I was lying flanked by the Lord; both were lying down in a sleep. My chest was upon His chest; my breath was but His breath. The light came quietly and gave kisses upon the eyes with pride. It tickled my eyes with pleasure with long, thin, reddish-like fingers.

Should you withdraw all your attention from all sides, and become affiixated in the One Lord, then a still, reddish Light shall appear between the eyes.

Bhakta Jagjivan Ji explains,

संतन कह्यौ रमज से बानी।
तत्त सार बताय दीन्ह्यो, काहू भेद न जानी।।
बहुतक अंधे बंधे माया, अहहिं गर्ब गुमानी।
समुझाये जे समुझत नहीं, होइहि तिन की हानी।।
साधन की गति कहि नहिं आवै, केहि मुख कहौं बखानी।
जगजीवन चरनन तें लागे, निरखि जोति निर्बानी।।

-- जगजीवन साहिब की बानी भाग 1 (शब्द 4, पृ० 85)

The Sants speak of the mystery. They explain the essence of the matter; yet none knows the secret. O human being, you have become bound with Maya and filled with ego. Those who do not understand, despite being explained, harm themselves. None can experience the path by mere spoken descriptions. Says Jagjivan, comprehend the teachings of Sadhu-Mahatmas and by touching the feet of that Lord, experience the Jyoti.

In Lord Buddha's 'Sound within Light', related to experiences of *Nirvana*, there is a description of having the experience of the 'Sonorous Light'. Hazrat Moosa (Moses) experienced the Lord's Light atop 'Koh-i-Toor' (Mountain of Sound). The *yogi*s worship '*Jyoti-Niranjan*' above the Third Eye. The indications of the devotion of the Sun of *Brahman* of the *Yogishwar*s are found in the *Gayatri Mantra*. In the Bible, it is said that the *Surat* focused behind the eyes and the entire body was filled with Light.

The Light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light.

-- Matthew (6:22)

The Tenth Guru Sahib says,

पूरन ज्योत जगै घट मैं तब खालसा ताहि निहखालस जानै।

The True Khalsa is one who has the Darshan of Jyoti within.

-- दसम ग्रन्थ (सवैये 33, 1)

In the historical *Gurdwara*s, the rite of lighting the *Jyoti* still persists. The Hindus do *Aarti* (circumambulation of the deity) by lighting a wicker lamp in a plate.The Sanatanis, at the final hours, keep a lighted lamp made of flour on the palm so that the Jyoti would help one's passage. The Parsis (Zoroastrians) worship the fire. In reality, these rites point to the inner Jyoti. On account of there being a dearth of experienced sages, we have become exoterically-oriented.

सांप गिआ निकल, तूं लकीर पीटा कर।

The snake has disappeared, but you still beat its track!

The human birth is a gift of good fortune. We ought to become One with the Lord during this life-time itself by meditating under the shelter of a Perfect Master.

What is *Jyoti*?

Although the entire atmosphere is charged with electricity, when means are found for it to coelesce together, then it begins to shine, and light is produced. In the same man-

ner, within our human bodies, consciousness is scattered. When one gets to meet the *Satguru* by God's grace, then He describes the means to collect this scattered consciousness, by mercifully granting the gift of *Naam* to the disciple. Then, this consciousness collects at the 'Seat of the Soul' within the body in the form of *Jyoti*. Yet, it is already present within every human being.

However, the *Jyoti* cannot be manifested within without a *Satguru*'s help.

प्रगटी जोति जोति महि जाता मनमुखि भरमि भुलाणी।।
नानक भोरु भइआ मनु मानिआ जागत रैणि विहाणी।।

-- आदि ग्रन्थ (तुखारी म० 1, पृ० 1111)

The Divine Light is revealed, and in that Light, they achieve realisation; the self-willed Manmukhs wander in doubt and confusion. O Nanak, when the dawn breaks, their minds are satisfied; they pass their life-night awake and aware.

This shows that this cannot be obtained by *Manmukh*s; it is a gift of *Gurumukh*s.

Here, it must be understood that the light that is experienced in the outer world, is a synthesis of the various elements and therefore is extinguished over time. In the same way, whatever our eyes perceive, they do so, not with their own light, but only with that of the outer lights of lamps, electricity, stars, sun or moon. Instead, the inner *Jyoti* is self-refulgent and does not ever extinguish. Within a human being is the effulgence of sixteen suns, which a *Gurumukh* manifests. However, further down, at *Sunn-Maha Sunn* (Void & Great Void), there is so much darkness that the brilliance of twelve suns also is not adequate; the need of *Satguru*'s indelible Light is felt there. Now, should we consider that we are unable to look at the light of even a single sun with the eye, we get an understanding of the glory of the luminiscence of the inner light of *Jyoti*. As it says above, this *Jyoti* is not to be found outside, for, it is already present within us.

गुरु दर ना पाइआ अगिआन गुवाइआ आतम जोति प्रगासी।।

The Guru's Door is not found. Out of ignorance, one loses the lustre of the Spiritual Light.

Wherever this *Jyoti* is present, alongwith is also *Shabd*, these being the two forms of the One Divine Consciousness. When the *Satguru* gives the gift of *Naam*, this *Shabd*, which was previously closed, opens up as its key resides in the hands of the *Satguru*.

अनहद सबदु वजाइ जोती जोति धरि।।
हिरदै हरि गुण गाइ जै जै सबदु हरि।।

-- आदि ग्रन्थ (सूही की वार म० 1, पृ० 790)

Then, the Unstruck Melody of the Shabd will vibrate and resound, and my light will blend with the Light. Within my heart, I sing the Glorious Praises of the Lord, and celebrate the Lord's Shabd.

Within this *Jyoti* is the entire expanse.

करु रे गिआनी ब्रहम बीचारु।। जोती अंतरि धरिआ पसारु।।

-- आदि ग्रन्थ (रामकली भगत कबीर, पृ० 972)

O intellectual teacher, contemplate God. In this light is contained the expanse of the created universe.

Jyoti is manifested by the *Satguru*, as indicated above.

मिलि सतिगुर सभु दुखु गइआ हरि सुखु वसिआ मनि आइ।।
अंतरि जोति प्रगासीआ एकसु सिउ लिव लाइ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 46)

Meeting the True Guru, all my sufferings have ended, and the Happiness of the Lord has come to dwell within my mind. The Divine Light illuminates my inner being, and I am lovingly absorbed in the One.

When the *Satguru*, at the time of bestowing *Naam* upon the disciple, taking mercy upon him, describes the various spiritual stages, and the Lights and Sounds within, it comes to view that the Lord has Himself hidden several treasures within us. In the beginning, the *Jyoti* of the lamp is seen. Gurbani says,

अहिनिसि दीवा बलै अथक।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 878)

Day and night, that lamp shall burn unceasingly.

Thereafter, the star-studded sky appears; then appear the moon and sun.

झिलमिलि झिलकै चंदु न तारा।। सूरज किरणि न बिजुलि गैणारा।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1033)

The dazzling light glitters, although neither the moon nor the stars are shining; neither the sun's rays nor the lightning flashes across the sky.

रवि ऊपरि गहि राखिआ चंदु।।

-- आदि ग्रन्थ (भैरउ भगत कबीर, पृ० 1159)

I have firmly placed the moon above the sun.

In the same manner, lightning is perceived without the clouds.

बिजुली चमकै होइ अनंदु।। जिह पउड़्हे प्रभ बाल गोबिंद।।

-- आदि ग्रन्थ (भैरउ भगत कबीर, पृ० 1162)

Lightning blazes, and bliss prevails there, where the Eternally Young Lord God abides.

Here, there is no account of mere a single sun, the radiance of millions of suns and moons is seen.

सांति सहज सूख मनि उपजिओ कोटि सूर नानक परगास।।

-- आदि ग्रन्थ (टोडी म० 5, पृ० 716)

Peace and tranquillity, poise and pleasure, have welled up within my mind; millions of suns illuminate me, O Nanak.

The effulgence of the Merciful Supreme Being cannot be even conceived of in the mind by us, piddling *jiva*s. The enumeration of zillions and more cannot even be described. However, all this experience is possible only through the *Satguru*.

कबीर सूरज चांद कै उदै भई सभ देह।।
गुर गोबिंद के बिनु मिले पलटि भई सभ खेह।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1374)

Kabir, bodies are like the rising and setting of the sun and the moon. Without meeting the Guru, the Lord of the Universe, they are all reduced to dust again.

Without the *Guru* is utter darkness, which is why He is called '*Gu*+r*u* गु+रु', meaning 'the One who can display Light amidst darkness.' So long as the *Satguru* does not open the

Door within with His key, the human being returns blind with empty hands, the way he came. There is but no release without the *Satguru*.

Characteristics of *Jyoti.*

- *Jyoti* appears.

झिमि झिमि अंमृतु वरसदा तिसना भुख सभ जाइ।।
कूक पुकार न होवई जोती जोति मिलाइ।।
नानक सुखि सवन्हि सोहागणी सचै नामि समाइ।।

-- आदि ग्रन्थ (तुखारी म० 3, पृ० 1420)

Drop by drop, the Ambrosial Nectar rains down softly and gently; thirst and hunger are completely gone. Your cries and screams of anguish have ceased; your light shall merge into the Light. O Nanak, the happy soul-brides sleep in peace; they are absorbed in the True Name.

हरि का मंदरु सोहणा कीआ करणैहारि।।
रवि ससि दीप अनूप जोति त्रिभवणि जोति अपार।।
हाट पटण गड़ कोठड़ी सचु सउदा वापार।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 57)

The Temple of the Lord is beautiful; it was made by the Creator Lord. The sun and the moon are lamps of incomparably beautiful light. Throughout the three worlds, the Infinite Light is pervading. In the shops of the city of the body, in the fortresses and in the huts, the True Merchandise is traded.

- *Jyoti* is present within.

गुर दरसु पाइआ अगिआनु गवाइआ अंतरि जोति प्रगासी।।
जनम मरण दुख खिन महि बिनसे हरि पाइआ प्रभु अबिनासी।।

-- आदि ग्रन्थ (तुखारी म० 4, पृ० 1116)

Blessed by the Guru's Darshan, spiritual ignorance is dispelled, and the Divine Light illuminates the inner being. The pains of birth and death vanish in an instant, and the Eternal, Imperishable Lord God is found.

खिमा सीगार करे प्रभ खुसीआ मनि दीपक गुर गिआनु बलईआ।।
रसि रसि भोग करे प्रभु मेरा हम तिसु आगै जीउ कटि कटि पईऔ।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 836)

If the soul-bride adorns herself with compassion and forgiveness, God is pleased, and her mind is illumined with the lamp of the Guru's wisdom. With happiness and ecstasy, my God enjoys her; I offer each and every bit of my soul to Him.

अंमृत बाणी ततु है गुरमुखि वसै मनि आइ।।
हिरदै कमलु परगासिआ जोती जोति मिलाइ।।

-- आदि ग्रन्थ (सलोक म० 4, पृ० 1424)

The Ambrosial Word of His Bani is the True Essence. It comes to abide in the mind of the Gurumukh. The heart-lotus blossoms forth, and one's light merges in the Light.

- There is *Shabd* within the *Jyoti*.

सहज गुफा महि आसणु बाधिआ।। जोति सरूप अनाहदु वाजिआ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 370)

In the Cave of Celestial Bliss, I have obtained a seat. The Lord of Light plays the Unstruck Melody of Bliss.

दिन दिन सुण सुण नाद धनी को, होवै मन गलतान।।
ब्रहम जोति घट में दरसावे बिसरे काइआ मान।।
काइआ नगरी बीच मनोहर महल सुहंत।।
जिस के ऊपर बसे निरंजन जग मग जोति जगंत।।

-- ब्रह्मानन्द जी

The mind spins, listening again and again to the Melody of the Lord, day after day. The Jyoti of Brahm is perceived within the body; the ego of the body disappears. In the midst of the citadel of the body, a wondrous palace appears, upon which, resides Niranjan (the Unsullied Lord), in the form of twinkling Light.

- There is Light within the *Jyoti*.

अगिआनु अंधेरा कटिआ जोति परगटिआई राम।।
जन नानक नामु अधारु है हरि नामि समाई राम।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 845)

The darkness of ignorance is dispelled, and the Divine Light radiantly shines forth. Naam, the Name of the Lord, is Nanak's only Support; he merges into the Lord's Name.

कोटि चंद्रमे करहि चराक।। सुर तेतीसउ जेवहि पाक।।
नव ग्रह कोटि ठाढे दरबार।। धरम कोटि जा कै प्रतिहार।।

-- आदि ग्रन्थ (भैरउ भगत कबीर, पृ० 1162)

Millions of moons twinkle in the sky. Three hundred thirty million gods eat the Lord's offerings. The nine stars, a million times over, stand at His Door. Millions of Righteous Judges of Dharma are His gate-keepers.

- *Jyoti* is present within everyone.

निरमल सबदु निरमल है बाणी।। निरमल जोति सभ माहि समाणी।।
निरमल बाणी हरि सालाही जपि हरि निरमलु मैलु गवावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 121)

Word (Shabd) is Immaculate and Pure; the Bani (Word) is Pure. The Light which is pervading among all is Immaculate. So praise the Immaculate Lord's Bani; chanting the Immaculate Name of the Lord, all filth is washed away.

सभ महि जोति जोति है सोइ।। तिस कै चानणि सभ महि चानणु होइ।।

-- आदि ग्रन्थ (धनासरी म० 1, पृ० 663)

The Divine Light is within everyone; You are that Light. Yours is that Light, which shines within everyone.

- Within *Jyoti* is the entire expanse of the creation.

करु रे गिआनी ब्रहम बीचारु।। जोती अंतरि धरिआ पसारु।।

-- आदि ग्रन्थ (रामकली भगत कबीर, पृ० 972)

O intellectual teacher, contemplate upon God. In this light is contained the expanse of the created universe.

- *Jyoti* is manifested by means of *Satguru*.

ऊचा ऊचउ आखीऐ कहउ न देखिआ जाइ।।
जह देखा तह एकु तूं सतिगुरि दीआ दिखाइ।।
जोति निरंतरि जाणीऐ नानक सहजि सुभाइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 55)

The Lord is said to be the Highest of the High; no one can perceive Him. Wherever I look, I see only You. The True Guru has inspired me to see You. The Divine Light within is revealed, O Nanak, through this placid understanding.

अंतरि जोति परगटु पासारा।। गुर साखी मिटिआ अंधिआरा।।
कमलु बिगासि सदा सुखु पाइआ जोती जोति मिलावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 126)

Deep within the self is the Light of God; It radiates throughout the expanse of His creation. Through the Guru's Teachings, the darkness of spiritual ignorance is dispelled. The heart-lotus blossoms forth, and eternal peace is obtained, as one's light merges into the Light.

- *Jyoti* appears to the *Gurumukh*.

गुरमुखि चानणु जाणीऐ मनमुखि मुगधु गुबारु।।
घटि घटि जोति निरंतरी बूझै गुरमति सारु।।

-- आदि ग्रन्थ (सिरीराग म० 2, पृ० 20)

The Gurumukh knows the Divine Light, while the foolish self-willed Manmukh gropes around in the darkness. One who sees that Light within each and every heart, understands the Essence of the Guru's Teachings.

कितु बिधि आसा मनसा खाई।। कितु बिधि जोति निरंतरि पाई।।
मनसा आसा सबदि जलाई।। गुरमुखि जोति निरंतरि पाई।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 940)

How have you subdued your hopes and desires? How have you found the Light deep within your nucleus? Through the Word (Shabd), my hopes and desires have been burnt away. As Gurumukh, I found the Light deep within the nucleus of my self.

अंतरि प्रेमु परापति दरसनु। गुरबाणी सिउ प्रीति सु परसनु।।
अहिनिसि निरमल जोति सबाई घटि दीपकु गुरमुखि जाता हे।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1032)

One who has love within, obtains the Blessed Vision of His Darshan. One who enshrines love for Guru's Word (Bani), meets with Him. Day and night, the Gurumukh sees the immaculate Divine Light everywhere; this lamp illuminates his heart.

The Lamp.

सुरती सुरति रलाईऐ एतु।। तनु करि तुलहा लंघहि जेतु।।
अंतरि भाहि तिसै तू रखु।। अहिनिसि दीवा बलै अथकु।।
ऐसा दीवा नीरि तराइ।। जितु दीवै सभ सोझी पाइ।।
हछी मिटी सोझी होइ।। ता का कीआ मानै सोइ।।
करणी ते करि चकहु ढालि।। ऐथै ओथै निबही नालि।।
आपे नदरि करे जा सोइ।। गुरमुखि विरला बूझै कोइ।।
तितु घटि दीवा निहचलु होइ।। पाणी मरै न बुझाइआ जाइ।।
ऐसा दीवा नीरि तराइ।। डोलै वाउ न वडा होइ।।
जापै जिउ सिंघासणि लोइ।। खत्री ब्राहमणु सूदु कि वैसु।।
निरति न पाईआ गणी सहंस।। ऐसा दीवा बाले कोइ।।
नानक सो पारंगति होइ।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 878)

Focus your consciousness in deep absorption upon the Lord. Make your body a raft, to cross over. Deep within is the fire of desire; keep it in check. Day and night, that lamp shall burn unceasingly. Float such a lamp upon the water; this lamp will bring total understanding. This understanding is good clay; a lamp made of such clay is acceptable to the Lord. So shape this lamp on the wheel of good actions. In this world and in the next, this lamp shall be with you. When He Himself grants His grace, then, as Gurumukh, one may understand Him. Within the heart, this lamp is permanently lit. It is not extinguished by water or wind. Such a lamp will carry you across the water. Wind does not shake it, or put it out. Its light reveals the Divine Throne. The Kshatriyas, Brahmins, Shudras and Vaishyas cannot find its value, even by thousands of calculations. If any of them lights such a lamp, O Nanak, he is emancipated.

Indications of the enigmatic Inner Creation in relation to *Jyoti.*

मूल दुआरै बंधिआ बंधु।। रवि ऊपरि गहि राखिआ चंदु।।
पछम दुआरै सूरजु तपै।। मेर डंड सिर ऊपरि बसै।।

-- आदि ग्रन्थ (भैरउ भगत कबीर, पृ० 1159)

In the first chakra, the root chakra, I have grasped the reins and tied them. I have firmly placed the moon above the sun. The sun blazes forth at the western gate. Through the central channel of the Sushumna, it rises up above my head.

बैठ आसण जमा करके तयाग मन के विचारों का।।
देख त्रिकुटी में अंदर से चमकता है अजब तारा।।
कभी बिजली कभी चंदा कभी सूरज नज़र आवे।।
कभी फिर धिआन में भासे ब्रहम जोती का चमकारा।।
मिटें सभ पाप जनमों के कटें सभ करम के बन्धन।।
वो ब्रहमानन्द होवे लीन मन छोड़ संसारा।।
नेत्र बंद द्रिषट जमावे निस दिन धयान धरंत।।
आसण थिर कर साधन कीजै बैठे भवन इकंत।।
पहले पहले रवि शसि टारे बिजली की चमकंत।।
ब्रह्माननद सवयंम जोती फिर पीछे दरसंत।।

-- ब्रह्मानन्द जी

Sit down, making an Asana (posture) and abandon the thoughts of the mind. Watch! a strange star shines within the Trikuti (Triple Peaks). At times, the lightning or the moon or the sun is perceived. The, again, during Dhyan, appears the effulgence of the Light of Brahm. The sins of all previous lives are eliminated and the bonds of karma as well. Says Brahmanand, he attains the stillness of the mind, who puts aside the world, closes his eyes and focuses every day in Dhyan. By making a still Asana, do the meditation within the body in solitude. At first, the sun and moon appear and the refulgence of lightning. Thereafter, Brahmanand perceives one's own Jyoti.

नूर नैन भरि देखण दीजै। अमी महा रस भरि भरि पीजै।।
अंमृत धारा वार न पारा। निर्मल सारा तेज तुम्हारा।।
अजर जरंता अमी झरंता। तार अनंता बहु गुणवंता।।
झिलि मिलि साईं जोति गुसाईं। दादू माहीं नूर रहाईं।।

-- दादू दयाल की बानी भाग 2 (राग कान्हड़ा 109, पृ० 43)

See by filling the light within the eyes, and quaff at the Nectar in its fulness. The stream of Nectar has no beginning, nor end. Unsullied is the brilliance of Yours, O Lord. One lives here eternally, filling in the Nectar. Endless stars of with good qualities. The twinking Jyoti of the Lord remains within Dadu.

- Moon.

करन करावन सरनि परिआ।।
गुर परसादि सहज घरु पाइआ मिटिआ अंधेरा चंदु चड़िआ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 393)

I have entered the Sanctuary of the Creator, the Cause of all causes. By Guru's grace, I have entered the home of Celestial Bliss. Darkness is dispelled, and the moon of wisdom has risen.

संत प्रसादि मेरे पूर मनोरथ करि किरपा भेटे गुणतास।।
सांति सहज सूख मनि उपजिओ कोटि सूर नानक परगास।।

-- आदि ग्रन्थ (टोडी म० 5, पृ० 716)

By the Grace of the Sants, my desires have been fulfilled; in His Mercy, the Lord, the treasure of virtue, has met me. Peace and tranquillity, poise and pleasure, have welled up within my mind; millions of suns, O Nanak, illuminate me.

- *Jyoti* is the effulgence of lightning.

अगम द्रुगम गड़ि रचिओ बास।। जा महि जोति करे परगास।।
बिजुली चमकै होइ अनंदु।। जिह पउड़्हे प्रभ बाल गोबिंद।।
कोटि सूर जा कै परगास।। कोटि महादेव अरु कबिलास।।
मन मधे जानै जे कोइ।। जो बोलै सो आपै होइ।।
जोति मंत्रि मनि असथिरु करै।। कहि कबीर सो प्रानी तरै।।

-- आदि ग्रन्थ (भैरउ भगत कबीर, पृ० 1162)

God constructed a fortress, inaccessible and unreachable, in which He Himself dwells. There, His Divine Light radiates forth. Lightning blazes, and bliss prevails there, where the Eternally Young Lord God abides. Millions of suns shine for Him, millions of Mahadevas and Kailash mountains. One who knows the Lord in the mind – whatever he says, comes to pass. One who firmly implants the Lord's Divine Light, and His Mantra within the mind – says Kabir, such a mortal crosses over to the other side.

- The sun merges in the moon.

पसरी किरणि रसि कमल बिगासे ससि घरि सूरु समाइआ।।
कालु बिधुंसि मनसा मनि मारी गुर प्रसादि प्रभु पाइआ।।

-- आदि ग्रन्थ (प्रभाती म० 1, पृ० 1332)

The rays of light spread out, and the heart-lotus joyfully blossoms forth; the sun enters into the house of the moon. I have conquered death; the desires of the mind are destroyed. By Guru's grace, I have found God.

- The sun rises.

आंधी पाछे जो जलु बरखै तिहि तेरा जनु भीनां।।
कहि कबीर मनि भइआ प्रगासा उदै भानु जब चीना।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 331)

Your servant is drenched with the rain that has fallen in this storm. Says Kabir, my mind became enlightened, when I saw the sun rise.

प्रगटिआ सूरु जोति उजीआरा।। सेज विछाई सरध अपारा।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 737)

The sun has risen, and its light shines brightly. I have prepared my bed with infinite care and faith.

नव रंग लालु सेज रावण आइआ।।
जन नानक पिर धन मिलि सुखु पाइआ।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 737)

My Darling Beloved is new and fresh; He has come to my bed to enjoy me. O Servant Nanak, my Husband-Lord has come; the soul-bride has found peace.

- The sun and moon can be perceived with *Guru*'s aid.

निसि दामनि जिउ चमकि चंदाइणु देखै।।
अहिनिसि जोति निरंतरि पेखै।।
आनंद रूपु अनूपु सरूपा गुरि पूरै देखाइआ।।
सतिगुर मिलहु आपे प्रभु तारे।। ससि घरि सूरु दीपकु गैणारे।।
देखि अदिसटु रहहु लिव लागी सभु त्रिभवणि ब्रहमु सबाइआ।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1041)

As one sees the flash of lightning in the night, see the Divine Light deep within your nucleus, day and night. The Lord, the embodiment of bliss, incomparably beautiful, reveals the Perfect Guru. So meet with the True Guru, and God Himself will save you. He placed the lamps of the sun and the moon in the home of the sky. See the invisible Lord, and remain absorbed in loving devotion. God is all throughout the three worlds.

ना तदि माइआ मगनु न छाइआ ना सूरज चंद न जोति अपार।।
सरब द्रिसटि लोचन अभ अंतरि एका नदरि सु त्रिभवण सार।।

-- आदि ग्रन्थ (गूजरी म० 1, पृ० 503)

There is no intoxication of Maya there, and no shadow, nor the infinite light of the sun or the moon. The eyes within the mind, which see everything – with one glance, they see the three worlds.

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12

POOL OF NECTAR (*Amritsar* अमृतसर) LORD'S ABODE (*Hari-Mandir* हरि–मंदिर) & MOLE (*Til* तिल)

Amritsar – Pool of Nectar

The Fourth Sikh Master, Guru Ramdas began the construction of the Holy Pool of Amritsar, and it was completed by the Fifth Master, Guru Arjan Dev. In this temple, the loving *Kirtan* of Gurbani verses takes place day and night in various areas, alongwith harmony and beat and musical instruments. The mind of numerous loving persons is pleased by listening to these. This *Sarovar* or pool is worthy of reverence, as it was where the Guru Sahibans stayed and created the flow of *Naam*. Even now, thousands of *jiva*s develop the desire for Spirituality here. Gurbani says,

जिथे बैसनि साध जन सो थानु सुहंदा।।

-- आदि ग्रन्थ (गउड़ी की वार म० 5, पृ० 319)

Beautiful is that place, where the Holy people dwell.

The word, '*Amritsar*' means the Pool of Nectar, bathing in which, the *jiva* becomes immortal. Scrutinising Gurbani, it is found that Guru Nanak and Guru Amardas have also described *Amritsar* in their *Bani*. Guru Ramdas, who began the construction of the Amritsar temple, says that the True *Amritsar* is the *Guru* and the Lord (*Hari*), bathing in which, the dross of the *jiva*s is removed and transforms him into a swan, from a crow.

The *Satguru-Purush* is the true *Amritsar*, where only those with great fortune get to bathe, by which the dross of several repeated birth is washed off. The *Satguru* is the self-form of *Naam* and *Shabd*, and He provides the gift of *Naam*,

meditating upon which, becomes the cause of the removal of dross.

सतिगुरु पुरखु अंमृत सरु वडभागी नावहि आइ।।
उन जनम जनम की मैलु उतरै निरमल नामु द्रिड़ाइ।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 40)

The True Guru, the Primal Being, is the Pool of Ambrosial Nectar. The very fortunate ones come to bathe in it. The filth of many incarnations is washed away, and the Immaculate Naam is implanted within.

Water can remove the outer grime over the body, but the *Satguru* is that pure *Sarovar*, bathing in which, the sins of innumerable births are removed. That very *Naam* is within us.

गुर पूरे ते पूरा पाए।। हिरदै सबदु सचु नामु वसाए।।
अंतरु निरमलु अंमृत सरि न्हाए।। सदा सूचे साचि समाए।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 363)

Through the Perfect Guru, the Perfect Lord is obtained, and Shabd, the True Name, is enshrined in the mind. One who bathes in the Pool of Ambrosial Nectar, becomes immaculately pure within. He becomes forever sanctified, and is absorbed in the True Lord.

In this true *Amritsar*, not only is the dross of sins removed, but all desires of the mind are also fulfilled.

The *Guru* is *Amritsar*, where all Dross is removed and the crow becomes a Swan.

अंमृत सरु सतिगुरु सतिवादी जितु नातै कऊआ हंसु होहै।।
नानक धनु धंनु वडे वडभागी जिन्ह गुरमति नामु रिदै मलु धोहै।।

-- आदि ग्रन्थ (गूजरी म० 4, पृ० 493)

The True Guru, the Speaker of Truth, is the pool of Ambrosial Nectar; bathing within it, the crow becomes a swan. O Nanak, blessed, blessed and very fortunate are those who, through the Guru's Teachings, with the Name, wash away the filth of their hearts.

हउ वारी जीउ वारी गुर चरणी चितु लावणिआ।।
सतिगुरु है अंमृत सरु साचा मनु नावै मैलु चुकावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 113)

I am a sacrifice, my soul is a sacrifice, to those who focus their consciousness on the Guru's Feet. The True Guru is the True Pool of Nectar; bathing in it, the mind is washed clean of all filth.

The Lord is *Amritsar*, bathing where, the filth of the malignant Mind is removed and the fire of Craving subsides.

वडभागी गुर दरसनु पाइआ गुरि मिलिऐ हरि प्रभु जाता।।
दुरमति मैलु गई सभ नीकरि हरि अंमृति हरि सरि नाता।।

-- आदि ग्रन्थ (माला गउड़ी म० 4, पृ० 984)

By great good fortune, one obtains the Blessed Vision of the Guru's Darshan; meeting with the Guru, the Lord God is known. The filth of evil-mindedness is totally washed away, bathing in the Lord's Ambrosial Pool of Nectar.

Amritsar is located within.

सबदि मरै सोई जनु पूरा।। सतिगुरु आखि सुणाए सूरा।।
काइआ अंदरि अंमृत सरु साचा मनु पीवै भाइ सुभाई हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1046)

That humble being who dies in Shabd is perfect. The brave, heroic True Guru chants and proclaims this. Deep within the body is the true Pool of Ambrosial Nectar; the mind drinks it in with loving devotion.

Characteristics of the *Amritsar* Bath.

- The *jiva* bathes in *Amritsar, Guru-Santokhsar* and *Hari-Amritsar* by the Lord's mercy and great fortune.

जिन कउ तुम्ह हरि मेलहु सुआमी ते न्हाए संतोख गुर सरा।।
दुरमति मैलु गई हरि भजिआ जन नानक पारि परा।।

-- आदि ग्रन्थ (बिलावल म० 4, पृ० 799)

Those whom You unite with Yourself, O Lord and Master, bathe in the Guru's cleansing pool of contentment. Chanting upon the Lord, the filth of their evil-mindedness is washed away; servant Nanak is carried across.

- By bathing in *Guru-Amritsar*, all desires are fulfilled.

गुरु सागरु अंमृत सरु जो इछे सो फलु पाए।।
नामु पदारथु अमरु है हिरदै मंनि वसाए।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1011)

The Guru is the Pool of Nectar in the World-Ocean; whatever one desires, that fruit is obtained. The Treasure of the Name brings immortality; enshrine it in your heart and mind.

- The *Guru* gets one to bathe in this *Amritsar*.

हम मैलु भरे दुहचारीआ हरि राखहु अंगी अंङु।।
गुरि अंमृत सरि नवलाइआ सभि लाथे किलविख पंङु।।

-- आदि ग्रन्थ (सूही म० 1, पृ० 732)

I am full of filth, and I practice evil deeds; O Lord, save me, be with me, merge me into Your Being! The Guru has bathed me in the pool of Ambrosial Nectar, and all my dirty sins and follies have been washed away.

- One can bathe in *Mansarovar* or *Guru-Sarovar* by becoming *Gurumukh*.

गुरु सरवरु मान सरोवरु है वडभागी पुरख लहंनहि।।
सेवक गुरमुखि खोजिआ से हंसुले नामु लहंनि।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 757)

The Guru is like the Mansarovar Lake; only the very fortunate beings find Him. The Gurumukhs, the selfless servants, seek out the Guru; the swan-souls feed there on Naam, the Name of the Lord.

- The *Gur-Sikh* bathes in *Amritsar* daily in the wee hours of the morning by meditating and ascending within.

गुर सतिगुर का जो सिखु अखाए सु भलके उठि हरि नामु धिआवै।।
उदमु करे भलके परभाती इसनानु करे अंमृत सरि न्हावै।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 305)

One who calls himself a Sikh of the Guru, the True Guru, shall rise in the early morning hours and meditate on the Lord's Name. Upon arising early in the morning, he is to bathe, and cleanse himself in the Pool of Nectar.

- By great fortune and the mercy of the Lord, the *jiva* gets to bathe in *Amritsar, Santokh-sar* or *Hari-Amritsar*.

हरि जन अंमृत कुंट सर नीके वडभागी तितु नावाईऐ।।

-- आदि ग्रन्थ (रामकली म० 4, पृ० 881)

The Lord's humble servants are Pools of Ambrosial Nectar; by great good fortune, one bathes in them.

- Bathing in this *Amritsar* is not possible without *Satguru*.

गुरि अंमृत सरि नवलाइआ सभि लाथे किलविख पंङु।।
हरि दीना दीन दइआल प्रभु सतसंगति मेलहु संङु।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 732)

The Guru has bathed me in the Pool of Ambrosial Nectar, and all my dirty sins and follies have been washed away. O Lord God, Merciful to the meek and the poor, please unite me with the Sat Sangat, the True Congregation.

- Bathing in *Mansarovar* or *Guru-Sarovar* is possible by locating a *Gurumukh*.

गुरु सरवरु मान सरोवरु है वडभागी पुरख लहंनहि।।
सेवक गुरमुखि खोजिआ से हंसुले नामु लहंनि।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 757)

The Guru is like the Mansarovar Lake; only the very fortunate beings find Him. The Gurumukhs, the selfless servants, seek out the Guru; the swan-souls feed there on Naam, the Name of the Lord.

In the Hindu Shastras, this has been called '*Mansarovar*', in Gurbani '*Amritsar*' and the Muslim faqirs call it

'*Hauz-e-Qausar*'. This *Amritsar* is to be found within, for none has ever found it without, nor shall ever do so. People have searched for it in jungles, mountains, rivers and oceans, but came away empty-handed. This is located in *Paar Brahm* or *Brahmandi Daswan Dwar*. Guru Ramdas, while describing the daily routine of a *Sikh*, tells us that he ought to reach out to the spiritual regions within and bathe in *Amritsar*, by bathing where, all the veils of the soul comprising the triple *Gunas*, mind and illusion (*Maya*) are removed, the *Surat* (soul) becomes unfettered and, in this manner, becomes a Swan, from a crow.

Hari-Mandir – Lord's Abode

This human body, admeasuring some 5 to 6 feet is a strange dwelling. Gurbani tells us that this is the very temple in which, the Lord (*Hari*) is to be found. This mannequin, comprising bones and flesh, is such a place, where the Lord resides.

हरि मंदरु एहु सरीरु है गिआनि रतनि परगटु होइ।।
मनमुख मूलु न जाणनी माणसि हरि मंदरु न होइ।।

-- आदि ग्रन्थ (प्रभाती म० 3, पृ० 1346)

This body is the Temple of the Lord, in which the Jewel of Spiritual Wisdom is revealed. The self-willed Manmukhs do not know anything at all; they do not believe that the Lord's Temple is within.

This fortress of the body is the citadel of the Lord, within which, is present the ruby of *Hari-Naam*. The *Manmukhs* lose themselves by being trapped in *Maya* (illusion) and attachment. '*Hari-Mandir*' is where the *Hari*, the Lord can be obtained.

Should we explore this body using the teachings of the *Guru*, then we shall attain Him. It is futile to search for Him outside, since He resides within. The *Manmukh* people, not knowing the essence of the human body, throw away this precious life by searching for Him on the outside. This *Hari-Mandir* has been created by the Lord Himself.

हरि मंदरु हरि जीउ साजिआ रखिआ हुकमि सवारि।।

-- आदि ग्रन्थ (प्रभाती म० 3, पृ० 1346)

The Dear Lord created the Temple of the Lord; He adorns it by His Will.

Not only is this body *Hari-Mandir*, but the entire universe is *Hari-Mandir* as well. Those, who do not consider it as such, are *Manmukh*s, and they are blind and uncouth.

हरि मंदरु एहु जगतु है गुर बिनु घोरंधार।।

दूजा भाउ करि पूजदे मनमुख अंध गवार।।

-- आदि ग्रन्थ (प्रभाती म० 3, पृ० 1346)

This world is the Temple of the Lord; without the Guru, there is only pitch darkness. The blind and foolish self-willed Manmukhs worship in the love of duality.

The Christians say the same as well:

Do you not know that you are God's temple and that God's Spirit dwells in you?

-- 1 Corinthians (3:16)

The Muslim faqirs say,

मसजिदे कूरां जे आबो कगली बव,

मसजिदे साहिब दिलरां दिल बवद।

For those blind people, whose wisdom-eyes have not been opened, the Mandir-Masjids of mud and water are everything. But for those Sahibans, who are truly knowledgable from their heart, their heart itself is the true Mandir-Masjid, in which, the Lord is met with.

Whosoever has found the Lord, has found it only within his own bodily *Hari-Mandir*. Should one attempt to find Him on the outside, instead of the body, it would be futile. Such a person wanders about in delusion; he does hard labour, but gets no wages.

सभ किछु घर महि बाहरि नाही।। बाहरि टोलै सो भरमि भुलाही।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 102)

Everything is within the home of the self; there is nothing beyond it. One who searches outside is deluded by doubt.

सरीरहु भालणि को बाहरि जाए।। नामु न लहै बहुतु वेगारि दुखु पाए।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 124)

Those who look outside the body, searching for the Lord, shall not receive the Name; they shall instead be forced to suffer the terrible pains of slavery.

We are residents of the natural mosque (*Masjid*). Whosover searches in the outer artificial temples, setting aside this Temple, remains wandering, but does not find anything. Tulsi Sahib says,

नकली मसजिद मंदिरों मे जाय सद अफ़सोस है।
कुदरती मसजिद का साकिन दुख उठाने के लिए।।

-- तुलसी साहिब (सन्तों की बानी, पृ० 397)

It is a matter of great regret that the occupant of the natural Masjid goes to the artificial Masjids and Temples only in order to experience sorrow.

A *Mahatma* (Great Soul), Magribi Sahib says,

यारदार पहिलू ढग ऐ बेख़बर।। यारदार तू तू बरार दी दर बदर।
दर दिले मागर बवद माजूदों मासजद रोयम।
बेहतर अज़ बेकारी मा नेात हरगिज़ कारे मा।।

-- मग़रबी साहिब

That Friend is present beside you; why are you in the unknowing? While the Friend is within you, you are wandering about from door to door. Should we leave Him within us, whom we wish to do Sajda (obeisance), and go to the outer Masjid, then this would be no better than useless.

*Masjid*s, *Mandir*s (temples) have been constructed by workers' hands, while the bodily *Masjid* is made by nature's hands. Other than the body of a *Mahatma*, there is no other Living *Masjid* or *Mandir*. It is in the outer *Mandir*s and *Masjid*s, that we learn the technique of entering this body by churning it, which is a Natural Temple. Therefore, those, who worship in artificial *Mandir*s and *Masjid*s, discarding the natural one do not find the Truth Substance.

Maulana Rumi says,

पस बसूरत आलमे अशगर तूई। पस बमा'नी आलमे अकबर तूई।।
तू मकाने अस्ल तू दर लामकां। ई दुकां बरबंद ओ बिकशा आँ दुकां।।
इब्लहां ताजीमे–मस्जिद मी कुनंद। दर जफ़ाए अहले–दिल जद मी कुनंद।।

आं मजाज़स्त ईं हकीकत ऐ खरां। नीस्त मस्जिद जुज़ दरूने सरवरां।।
मस्जिदी कि आं दरूने औलियास्त। सिज़्दागाहे जुमला अस्त आंजां खुदास्त।।

-- मौलाना रूमी

Although you appear to be a little human being on the outside, you are very big on the inside. On account of having the body, you are a house-owner; however, your reality is without a house. Shutting down this shop, open up that house. Only ignorant persons adore the outer Masjids, while those with a true heart, get to cleansing their heart. One is a fake, and the other is real. Other than the body of the Sants, there is no other Masjid.

Kabir Sahib says,

कबीर हज काबे हउ जाइ था आगै मिलिआ खुदाइ।
सांई मुझ सिउ लरि परिआ तुझै किनहि फुरमाई गाइ।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1375)

Says Kabir, I was going on a pilgrimage to Mecca, and God met me on the way. He scolded me and asked, "Whoever did tell you that I reside there?"

Shams-i-Tabriz also says,

तन रा तू मुश्तए–काह दान। दर ज़ेरे ऊ दरियाए–जान।।
गरचे ज़ि बेरून ज़र्रेई। सद आफ़ताब अज़ दरूंन।।

-- शम्स तबरेज़

Take the body to be a stack of hay, below which, is the Sea of Life. Although, looking from without, there appears to be a single particle, but from the within, it has the effulgence of a hundred suns.

The human body is a wonder of wonders. Should our inner eye be opened, then it will appear to be the true *Hari-Mandir* and true *Masjid*. Therefore, it is necessary to explore this body-like tunnel.

जो ब्रहमंडे सोई पिंडे जो खोजै सो पावै।।

-- आदि ग्रन्थ (धनासरी भगत त्रिलोचन, पृ० 696)

The One who pervades the Universe, also dwells within the body; whoever seeks Him, finds Him there.

This body has been modelled on the basis of *Pind* (Physical region), *And* (Subtle region), *Brahmand* (Causal region). By searching within it, the entire secret of Spirituality is ex-

posed, and the *jiva* becomes worthy of going to *And*, *Brahmand* and beyond them, to *Sach Khand*. The Lord is present within this Temple in the form of '*Shabd*'. The soul touches it, and by means of it, becomes worthy of hastening to its Pristine Home, *Sach Khand*.

This *Hari-Mandir* can be explored only by means of *Guru-Prasad* (*Guru*'s Sacrament) or *Guru-Mat* (Doctrine of the *Guru)*, and thereby, the understanding of the true *Hari-Mandir* is received.

Which is the *Hari-Mandir*?

सो सचु मंदरु जितु सचु धिआईऐ।।
सो रिदा सुहेला जितु हरि गुण गाईऐ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 107)

True is that temple, within which one meditates on the True Lord. Blessed is that heart, within which the Lord's Glorious Praises are sung.

बाहरि मूलि न खोजीऐ घर माहि बिधाता।।
मनमुख हरि मंदर की सार न जाणनी तिनी जनमु गवाता।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 953)

Don't look for Him outside yourself. The Creator, the Architect of Destiny, is within the home of your own heart. The self-willed Manmukh does not appreciate the value of the Lord's Temple; they waste away and lose their lives.

हरि मंदरु हरि जीउ साजिआ रखिआ हुकमि सवारि।।
धुरि लेखु लिखिआ सु कमावणा कोइ न मेटणहारु।।
हरि मंदरु हरि का हाटु है रखिआ सबदि सवारि।।
तिसु विचि सउदा एकु नामु गुरमुखि लैनि सवारि।।

-- आदि ग्रन्थ (प्रभाती म० 3, पृ० 1346)

The Dear Lord created the Temple of the Lord; He adorns it by His Will. All act according to their pre-ordained destiny; no one can erase it. Temple of the Lord is the Lord's Shop; He embellishes it with His Word (Shabd). In that shop is the merchandise of the One Name; the Gurumukhs adorn themselves with it.

इहु जगु सचै की है कोठड़ी सचे का विचि वासु।।
इक्ना भाणै कढ़ि लए इक्ना माइआ विचि निवासु।।

-- आदि ग्रन्थ (आसा की वार म० 2, पृ० 463)

This world is the room of the True Lord; within it is the dwelling of the True Lord. By His Command, some are merged into Him, and some, by His Command, are destroyed.

What is obtained within the *Hari-Mandir*?

- The Lord resides within It.

प्रभु हरिमंदरु सोहणा तिसु महि माणक लाल।।
मोती हीरा निरमला कंचन कोट रीसाल।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 17)

The Palace of the Lord God is so beautiful. Within it, there are gems, rubies, pearls and flawless diamonds. A fortress of gold surrounds this Source of Nectar.

काइआ महलु मंदरु घरु हरि का तिसु महि राखी जोति अपार।।
नानक गुरमुखि महलि बुलाईऐ हरि मेले मेलणहार।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1256)

The body is a mansion, a temple, the Home of the Lord; He has infused His Infinite Light into it. O Nanak, the Gurumukh is invited to the Mansion of the Lord's Presence; the Lord unites him in His Union.

- The sun, moon, cosmic regions (*Khand-Brahmand*) and *Jyoti* are in it.

हरि का मंदरु सोहणा कीआ करणैहारि।।
रवि ससि दीप अनूप जोति त्रिभवणि जोति अपार।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 57)

The Temple of the Lord is beautiful; it was made by the Creator Lord. The sun and the moon are lamps of incomparably beautiful light. Throughout the three worlds, the Infinite Light is pervading.

- It is the Treasure-house of *Naam*.

हरि मंदर महि नामु निधानु है ना बूझहि मुगध गवार।।
गुर परसादी चीनहिआ हरि राखिआ उरि धारि।।

-- आदि ग्रन्थ (प्रभाती म० 3, पृ० 1346)

The Treasure of the Name is within the Temple of the Lord. The idiotic fools do not realise this. By Guru's Grace, I have realised this. I keep the Lord enshrined within my heart.

- How might one enter the *Hari-mandir*? By means of *Gur-Prasadi* (Sacrament of the *Guru*) and *Guru-Mat* (Doctrine of the *Guru*).

हरि मंदरु हरि साजिआ हरि वसै जिसु नालि।।
गुरमती हरि पाइआ माइआ मोह परजालि।।
हरि मंदरि वसतु अनेक है नव निधि नामु समालि।।
धनु भगवंती नानका जिना गुरमुखि लधा हरि भालि।।
वडभागी गड़ मंदरु खोजिआ हरि हिरदै पाइआ नालि।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1418)

The Lord built the Hari-Mandir, the Temple of the Lord; the Lord dwells within it. Following the Guru's Teachings, I have found the Lord; my emotional attachment to Maya has been burnt away. Countless things are in the Hari-Mandir, the Temple of the Lord; contemplate the Name, and the nine treasures will be yours. Blessed is that happy soul-bride, O Nanak, who, as Gurumukh, seeks and finds the Lord. By great good fortune, one searches the temple of the body-fortress, and finds the Lord within the heart.

Fruits of entering the *Hari-Mandir.*

- Perennial joy and high devotion.

करि अपुनी दासी मिटी उदासी हरि मंदरि थिति पाई।।
अनद बिनोद सिमरहु प्रभु साचा विछुड़ि कबहू न जाई।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 782)

He has made me His hand-maiden and slave; my sadness is dispelled, and in the Lord's Temple, I have found stability. My joy and bliss are in meditating on my True God; I shall never be separated from Him again.

हरि मंदर महि मनु लोहटु है मोहिआ दूजै भाइ।।
पारसि भेटिऐ कंचनु भइआ कीमति कही न जाइ।।

-- आदि ग्रन्थ (प्रभाती म० 3, पृ० 1346)

The mind is like iron slag, within the Temple of the Lord; it is lured by the love of duality. Meeting with the Guru, the Philosopher's Stone the mind is transformed into gold. Its value cannot be described.

Til - The Mole

The Black Mole or called the '*Nuqta-e-Siyah*' or the Dark Spot by the Muslim faqirs, and has been referred to in Gurbani. Its location is behind the eyes and it is found by ascending above the Third Eye or the Sixth *chakra*. The Hindus call the the Third Eye *Agya chakra* आज्ञा चक्र or *Teesra Til* तीसरा तिल or Divine Eye or *Divya Chakshu* दिव्य चक्षु, and '*Nuqta-e-Safaida*' or the White Spot or Mote.

The glory of the Black Mole is sung by Bhai Gurdas:

दरसन जोति को उदोत असचरज मै तामै तिल छबि परमदभुत छकि है।
देखबे कउ द्रिसटि नसुनबे कउ सुरति है कहिबे कउ जिहबा न गिआन मै उकति है।
सोभा कोटि सोभ लोभ लुभित हुइ लोट पोट जगमग जोति कोटि ओटि लै छिपति है।
अंग अंग पेख मन मनसा थकत भई नेत नेत नमो नमो अति हू ते अति है।।140

Illumination through the vision of lote is astonishing,
And even a speck of its radiance is astounding.
(To narrate it) neither the ability of seeing, hearing,
Nor expression through tongue, and the acquisition of knowledge (are enough).
Millions of praises revel in seeking honour,
But facing the lote, they just hide behind the veils.
The whole body is satiated and the consciousness feels weariness,
(By repeating) 'None is like Him' and constantly paying obeisance to Him.

छबि कै अनेक छब सोभा कै अनेक सोभा जोति कै अनेक जोति नमो नमो नम है।
उसतुति उपमा महातम महिमा अनेक एक तिल कथा अति अगम अगम है।

बुधि बल बचन बिबेक जउ अनेक मिले एक तिल आदि बिसमादि कै बिसम है।
एक तिल कै अनेक भांति निहकांति भई अबिगति गति गुर पूरन ब्रहम है।। 141

Myriad beauties and many praises salute the beauty and praise of divine effulgence of the True Guru.

Praise of the True Guru equal to a sesame seed is beyond many praises, comparisons, and glories described.

If all the wisdom, strength, powers of speech, and worldly knowledge combine, these would be astonished by a momentary initial glimpse of the True Guru.

All the beauties become insipid and fade away before a momentary glimpse of the divine light of the True Guru. Therefore grandeur of Perfect God-like True Guru is beyond apprehension.

प्रीतम की पुतरी मै तनक तारका सिआम ता को प्रतिबिंबु तिलु तिलकु त्रिलोक को।
बनिता बदन परि प्रगट बनाइ राखिओ कामदेव कोटि लोट पोट अविलोक को।
कोटनि कोटानि रूप की अनूप रूप छबि सकल सिंगारु को सिंगारु स्रब थोक को।
किंचत कटाछ क्रिपा तिलकी अतुल सोभा सुरसती कोट मान भंग धिआन कोक को।। 213

A black mole, besides the pupil of the lover's eye,
Even a tiny reflection from this, endows (her) virtues of all the three worlds.
The face of the beloved is adorned with such criteria,
That even millions of Kaam-devas commence to toss and tum with its glimpse.
Millions of embellishments cannot endow as much charm,
By virtue of a little kindness of the True Guru, the fame and glory of that minuscule mole is infinite.
It is capable of shattering the pride of millions of goddesses of beauty.

कोटनि कोटानि छबि रूप रंग सोभा निधि कोटनि कोटानि कोटि जगमग जोति कै।
कोटनि कोटानि राज भाग प्रभता प्रतापु कोटनि कोटानि सुख अनंद उदोत कै।
कोटनि कोटानि राग नादि बाद गिआन गुन कोटनि कोटानि जोग भोग ओत पोति कै।
कोटनि कोटानि तिल महिमा अगाधि बोधि नमो नमो द्रिसटि दरस सबद स्रोत कै।। 265

Millions of beauties with comeliness and praiseworthiness,
Millions of glittering lights,
Millions of splendorous and auspicious rulers,
Millions manifesting with bliss and solace,
Millions revelling in musical and knowledgeable nodes,

Millions, like woof & weft, celebrating in Yoga and penances.
But all these millions are just like the speck, as His wisdom is unbound,
Pay obeisance again and again and seek the awareness of Shabd.

कोटनि कोटानि धिआन द्रिसटि दरस मिलि अति असचरज मै हेरत हिराए है।
कोटनि कोटानि गिआन सबद सुरति मिलि महिमा महातम न अलख लखाए है।
तिल की अतुल सोभा तुलत न तुलाधार पार कै अपार न अनंत अंत पाए है।
कोटनि कोटानि चंद्र भान जोति को उदोतु होत बलिहार बारंबार न अघाए है।। 269

Contemplating million and millions of times, the Divine vision is perceived,
And, amazingly, all the weirdness is eliminated.
Through millions of eruditions, when the awareness of Divine Word is gained,
The glory and auspiciousness of this can neither be written nor dictated.
Even an iota of (Divine) praise is immeasurable and cannot be weighed on any scale,
It is further than beyond and, either its depth or the end, cannot be ascertained.
Millions of moons and suns, sacrifice upon this resplendence
And its ecstatic understanding faces not the obliteration.

कोटि ब्रहमांड जां के एक रोम अग्रभागि पूरन प्रगास तास कहा धौ समावई।
जां के एक तिल को महातम अगाधि बोध पूरन ब्रहम जोति कैसे कहि आवई।
जा के ओअंकार के बिथार की अपार गति सबद बिबेक एक जीह कैसे गावई।
पूरन ब्रहम गुर महिमा अकथ कथा नेति नेति नेति नमो नमो करि आवई।।270

Millions of Universes are there in a speck of the (Divine) body,
Then, how much will there be the radiance of the Absolute One?
The eminence of even one mole is immeasurable,
How can the resplendence of the Absolute Brahm be recounted?
The Oankaar, whose extent is inestimable,
How can the Divine Word be discerned through just one tongue?
The glorious and unexplainable accounts are of Guru, the Absolute Brahm,
Countless, countless, countless are them and they pay the obeisance again and again.

-- भाई गुरदास, कबित्त सवैये

The ascention to the Mole is the very first step on the path of Spirituality. Should the soul reach this location, then the outer wandering comes to an end and the fruit of all pilgrimages, *Tap*s (ostereties), mercy and endowments and charity is acquired. This is the secret of the spiritual earning, which can only be had from those rare persons, who have earned this wealth.

This Mole has also been referred to in the *Bani* of several Sants. Kabir Sahib says,

सुरत शबद इक अंग कर देखो बिमल बहार।।
मध्य सुखमना तिल बसे तिल मैं जोत अकार।।

-- कबीर साहिब

Bring 'Surat' (soul, attention) and 'Shabd' together, and see the stainless Spring. In the middle of the Sushumna vein, rests the Til (mole). Within the mole is a flame (Jyoti) without form.

साधो कोई सफ़ा न देखा दिल का।
साँचा बना झिलमिल का।।.... रे, कोई.... ।।

O Sadhus! I have not seem anyone with a clean heart. The body-mould has been made of glittering light.

बिल्ली देखी बगुला देखा, सर्प जो देखा बिल का।
ऊपर–ऊपर सुंदर लागे, भीतर गोला मल का।।

I saw the cat, the heron and the serpent of the burrow. Their appearances are deceptive – they look pretty on the outside, but within, they are a ball of filth.

काजी देखा मुल्ला देखा, पण्डित देखा छल का।
औरन को बैकुण्ठ बतावे, आप नरक में सरका।।

I have seen the qazi (magistrate) and the mulla (priest) and the pundit – all of whom deceive others. They guide others about attaining Vaikunth (heaven), but are themselves slipping into hell.

पढ़े लिखे कछु वेद सासतर, भरल गुमान बरन का।
मुख के बाहिर गिआन कथत है, अंतर कोरा छिलका।।

By reading a few Vedas-Shastras, they are full of pride of their Varna (class-classification). They speak of knowledge on the outside, but from within they are like the plain husk.

मोह की फाँसी परी गले में, भाव करे कामिन का।
काम क्रोध दिन रात सतावे, लानत ऐसे तन का।।

There is the noose of attachment around their necks, but their mind is drawn towards women. Lust and anger trouble them day and night, Fie to such a body!

सत्य ज्ञान की मूठ पकड़ ले, छोड़ कपट सब दिल का।
कहैं कबीर सुनो सुलताना, पहिर फ़कीरी खिलिका।।

Catch hold of the Knowledge of Truth by the fist, leaving aside deceit of the heart. O listen Sultana, deck yourself in the garb (of detachment) of a faqir.

सतिगुर बिना जप–तप सभ झूठे, बड़े आमल–फ़ाज़ल का।
कहैं कबीर सुनो भाई साधो, गुरू मिले भेदी तिल का।।

Without the Satguru, all Jap-Taps of the greatly learned are all false. O Sadhus! do listen. Find a Guru, who knows the secret of the Til (mole). (Kabir Sahib)

-- कबीर साहिब

आँख कान मुख बन्द कराओ, अनहद झिंगा शब्द सुनाओ।
दोनों तिल इक तार मिलाओ, तब देखो गुलज़ारा है।।

-- कबीर शब्दावली भाग-1 (10, शब्द 22, पृ० 76)

Shut your eyes, ears and mouth and hear the continuously sounding cricket. Bring both specks (of the eyes) together, and then see what a flower-garden is perceived! (Kabir Sahib)

Tulsi Sahib avers,

पुतली में तिल है तिल में भरा राज़ कुल का कुल।
इस परदाए सियाह के ज़रा पार देखना।।

-- तुलसी साहिब (सन्तों की बानी, पृ० 410)

In the pupil of the eye is a mole. And within the mole, is a secret in all its totality. Peep beyond the black curtain to realise it.

सुरत ठहरानी रहै अकासा।। तिल खिरकी मैं निस दिन बासा।।

-- तुलसी साहिब

Focus the Spirit upon the sky. Remain stationed within the window of the mole, day after day.

Swami Ji Maharaj says,

गुर का दरस तू देख री। तिल आसन डार।।
शब्द गुरु का नित सुनो री। मिल बासन जार।।

-- सार-बचन छंद बंद (बचन 5, शब्द 8, पृ० 41)

Have the Darshan of the Guru by making your seat at the mole. Burning away the desires, listen to the Shabd of the Guru each day.

One who is able to ascend to this 'every-day' (नित), he is truly on the path of Spirituality and is cleansed of a large number of perversions. This secret can only be obtained from a Perfect Master.

जनमेजै गुर सबदु न जानिआ।। किउ सुखु पावै भरमि भुलानिआ।।
इकु तिलु भूले बहुरि पछुतानिआ।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 225)

Janmejay did not know the Guru's Shabd. Deluded by doubt, how could he find peace? Making a mistake, for even an instant, you shall regret and repent later on.

तीरथु तपु दइआ दतु दानु।। जे को पावै तिल का मानु।।

-- आदि ग्रन्थ (जप जी म० 1, पृ० 4)

Pilgrimages, austere discipline, compassion and charity – these, by themselves, bring only an iota of merit.

राम नामु इकु तिल तिल गावै मनु गुरमति नामि समावैगो।।
नामु सुणै नामो मनि भावै नामे ही त्रिपतावैगो।।

-- आदि ग्रन्थ (कानड़ा म० 4, पृ० 1308)

Singing the Name of the One Lord each and every instant, and following the Guru's Teachings, the mind is absorbed in the Name. Listening to the Name, the mind is pleased with the Name, and satisfied with the Name.

मनहठि जो कमावै तिलु न लेखै पावै बगुल जिउ धिआनु लावै माइआ रे धारी।।
कोई ऐसो रे सुखह दाई प्रभ की कथा सुनाई तिसु भेटे गति होइ हमारी।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 687)

One who acts through stubbornness is of no account at all; like a crane, he pretends to meditate, but he is still stuck in Maya. Is there any such Giver of peace, who can recite to me the sermon of God? Meeting him, I would be emancipated.

नैन हमारे प्रिअ रंग रंगारे इकु तिलु भी ना धीरीजै।।
प्रभ सिउ मनु लीना जिउ जल मीना चात्रिक जिवै तिसंतीआ।।

-- आदि ग्रन्थ (जैतसरी म० 5, पृ० 703)

My eyes are drenched with the Love of my Beloved; without Him, I do not have even a moment's peace. My mind is attached

to the Lord, like the fish to the water, and the rain-bird, thirsty for the raindrops.

कब को नाचै पाव पसारै कब को हाथ पसारै।।

हाथ पाव पसारत बिलमु तिलु लागै तब लगु मेरा मनु राम सम्हारै।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 368)

How long must one dance and stretch out one's feet, and how long must one reach out with one's hands? Stretching out one's hands and feet, there is a moment's delay; and then, my mind meditates on the Lord.

जेते रे तीरथ नाए अह्मबुधि मैलु लाए घर को ठाकुरु इकु तिलु न मानै।।

कदि पावउ साधसंगु हरि हरि सदा आनंदु गिआन अंजनि मेरा मनु इसनानै।।

-- आदि ग्रन्थ (धनासरी म० 5, पृ० 687)

In spite of the many places of pilgrimage for people to bathe in, their minds are still stained by their stubborn ego; the Lord Master is not pleased by this at all. When will I find the Sadh Sangat, the Company of the Holy? There, I shall be always in the ecstasy of the Lord, Hari, Hari, and my mind shall take its cleansing bath in the healing ointment of spiritual wisdom.

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13

THE LIVING BEING
(*Jiva-Atma* जीवात्मा)

Characteristics of *Jivatma.*

- Within all Bodies is the Lustre and Power of the *Jivatma.*

सभ महि जोति जोति है सोइ।। तिस कै चानणि सभ महि चानणु होइ।।

-- आदि ग्रन्थ (धनासरी म० 1, पृ० 663)

The Divine Light is within everyone; You are that Light. Yours is that Light which shines within everyone.

इहु मनु साचि संतोखिआ नदरि करे तिसु माहि।।
पंच भूत सचि भै रते जोति सची मन माहि।।
नानक अउगण वीसरे गुरि राखे पति ताहि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 19)

One whose mind is contented with Truthfulness, is blessed with the Lord's Glance of Grace. The body of the five elements is dyed in the Fear of the True One; the mind is filled with the True Light. O Nanak, your demerits shall be forgotten; the Guru shall preserve your honour.

एको पवणु माटी सभ एका सभ एका जोति सबाईआ।।
सभ इका जोति वरतै भिनि भिनि न रलई किसै दी रलाईआ।।
गुर परसादी इकु नदरी आइआ हउ सतिगुर विटहु वताइआ जीउ।।

-- आदि ग्रन्थ (माझ म० 4, पृ० 96)

There is only one breath; all are made of the same clay; the light within all is the same. The One Light pervades all the many and various beings. This Light intermingles with them, but it is not diluted or obscured. By Guru's Grace, I have come to see the One. I am a sacrifice to the True Guru.

देही माटी बोलै पउणु।। बुझु रे गिआनी मूआ है कउणु।।
मूई सुरति बादु अहंकारु।। ओहु न मूआ जो देखणहारु।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 152)

The body is dust; the wind speaks through it. Understand, O wise one who has died. Awareness, conflict and ego have died, but the One who sees, does not die.

जिनि एहु जगतु उपाइआ त्रिभवणु करि आकारु।।
गुरमुखि चानणु जाणीऐ मनमुखि मुगधु गुबारु।।
घटि घटि जोति निरंतरी बूझै गुरमति सारु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 20)

The One who formed this universe created the creation of the three worlds. The Gurumukh knows the Divine Light, while the foolish self-willed Manmukh gropes around in the darkness. One who sees that Light within each and every heart understands the Essence of the Guru's Teachings.

- Without *Jivatma*, the body is but a lump of clay.

सास बिना जिउ देहुरी कत सोभा पावै।।
दरस बिहूना साध जनु खिनु टिकणु न आवै।।

-- आदि ग्रन्थ (केदारा म० 5, पृ० 1122)

Without the breath, how can the body obtain glory and fame? Without the Blessed Vision of the Lord's Darshan, the humble, holy person does not find peace, even for an instant.

सुणि मन मित्र पिआरिआ मिलु वेला है एह।।
जब लगु जोबनि सासु है तब लगु इहु तनु देह।।
बिनु गुण कामि न आवई ढहि ढेरी तनु खेह।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 20)

Listen, O my mind, my friend, my darling: now is the time to meet the Lord. As long as there is youth and breath, give this body to Him. Without virtue, it is useless; the body shall crumble into a pile of dust.

- It is *Atma* (soul) that worships *Paramatma* (Oversoul, God).

आतमा देउ पूजीऐ गुर कै सहजि सुभाइ।।
आतमे नो आतमे दी प्रतीति होइ ता घर ही परचा पाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 87)

Worship the Divine, Supreme Soul, with the placid peace and poise of the Guru. If the individual soul has faith in the Supreme Soul, then it shall obtain realisation within its own home.

आतम देउ पूजीऐ बिनु सतिगुर बूझ न पाइ।।
जपु तपु संजमु भाणा सतिगुरू का करमी पलै पाइ।।
नानक सेवा सुरति कमावणी जो हरि भावै सो थाइ पाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 88)

Worship the Lord, the Light of the soul; without the True Guru, understanding is not obtained. Meditation, penance and austere self-discipline are found by surrendering to the True Guru's Will. By His Grace this is received. O Nanak, serve with this tranquil awareness; only that which is pleasing to the Lord is approved.

- *Jivatma* and *Paramatma* are both eternal and omnipresent.

हउ न मूआ मेरी मुई बलाइ।। ओहु न मूआ जो रहिआ समाइ।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 152)

I have not died – that evil nature within me has died. The One who is pervading everywhere does not die.

तूं सभना माहि समाइआ।। तिनि करतै आपु लुकाइआ।।
नानक गुरमुखि परगटु होइआ जा कउ जोति धरी करतारि जीउ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 72)

You, Lord, are pervading in all, and yet, the Creator keeps Himself concealed. O Nanak, the Creator is revealed to the Gurumukh, within whom He has infused His Light.

- The *Jivatma* is a sacrifice unto the Lord and His *Sants*.

जिन कउ पूरबि लिखिआ तिन का सखा गोविंदु।।
तनु मनु धनु अरपी सभो सगल वारीऐ इह जिंदु।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 47)

One whose destiny is so pre-ordained, obtains the Lord of the Universe as his Companion. I dedicate my body, mind, wealth and all to Him. I totally sacrifice my soul to Him.

तनु मनु गुर पहि वेचिआ मनु दीआ सिरु नालि।।
त्रिभवणु खोजि ढंढोलिआ गुरमुखि खोजि निहालि।।
सतगुरि मेलि मिलाइआ नानक सो प्रभु नालि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 20)

I have sold my body and mind to the Guru, and I have given my mind and head as well. I was seeking and searching for Him throughout the three worlds; then, as Gurumukh, I sought and found Him. The True Guru has united me in Union, O Nanak, with that God.

- *Atma* (soul) alone recognises *Ram* (Oversoul).

गुरमुखि अंमृत बाणी बोलहि सभ आतम रामु पछाणी।।
एको सेवनि एकु अराधहि गुरमुखि अकथ कहाणी।।
सदा सचा सालाहणा सचै सबदि निवासु।।
सभु आतम रामु पछाणिआ गुरमती निज घरि वासु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 69)

The Gurumukhs speak the Ambrosial Bani; they recognise the Lord, the Supreme Soul in all. They serve the One; they worship and adore the One. The Gurumukhs speak the Unspoken Speech. They constantly praise the True One and in the True Word (Shabd) they have their dwelling. They recognise the Lord, the Supreme Soul in all, and through the Guru's Teachings they dwell in the home of their own inner self.

आतम राम परगासु गुर ते होवै।। हउमै मैलु लागी गुर सबदी खोवै।।
मनु निरमलु अनदिनु भगती राता भगति करे हरि पावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 123)

The Divine Light of the Supreme Soul shines forth from the Guru. The filth stuck to the ego is removed through the Guru's Word (Shabd). One who is imbued with devotional worship to the Lord night and day becomes pure. Worshipping the Lord, He is obtained.

The *Guru* bestows the gift of the Soul-Power (*Atma-Daan* आत्म–दान).

जिन तूं सेविआ भाउ करि सेई पुरख सुजान।।
तिना पिछै छुटीऐ जिन अंदरि नामु निधानु।।
गुर जेवडु दाता को नही जिनि दिता आतम दानु।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 52)

Those who have served You with love are truly wise. Those who have the Treasure of the Name within emancipate others as well as themselves. There is no other Giver as great as the Guru, who has given the gift of the soul.

Those devoid of *Naam* and the *Manmukhs* - both are suicidal.

मनमुखि अंधे सुधि न काई।। आतम घाती है जगत कसाई।।
निंदा करि करि बहु भारु उठावै बिनु मजूरी भारु पहुचावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 118)

The blind self-willed Manmukhs have no understanding at all. They are the assassins of the self, and the butchers of the world. By continually slandering others, they carry a terrible load, and they carry the loads of others for nothing.

धरम राइ नो हुकमु है बहि सचा धरमु बीचारि।।
दूजै भाइ दुसटु आतमा ओहु तेरी सरकार।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 38)

The Righteous Judge of Dharma, by the Hukam (God's Command), sits and administers True Justice. Those evil souls, ensnared by the love of duality, are subject to Your Command.

Be grateful to the Lord for giving us hands, legs, body, etc.

पैरी चलै हथी करणा दिता पैनै खाइ।।
जिनि रचि रचिआ तिसहि न जाणै अंधा अंधु कमाइ।।
जा भजै ता ठीकरु होवै घाड़त घड़ी न जाइ।।
नानक गुर बिनु नाहि पति पति विणु पारि न पाइ।।

-- आदि ग्रन्थ (माझ की वार म० 1, पृ० 138)

With their feet, they walk, and with their hands, they work; they wear and eat whatever is given. They do not know the One who created the Creation. The blind fools do their dark deeds. When the pitcher of the body breaks and shatters into pieces, it cannot be re-created again. O Nanak, without the Guru, there is no honour; without honour, no one is carried across.

Miscellaneous.

माटी को पुतरा कैसे नचतु है।। देखै देखै सुनै बोलै दउरिओ फिरतु है ।।
जब कछु पावै तब गरबु करतु है।। माइआ गई तब रोवनु लगतु है।।
मन बच क्रम रस कसहि लुभाना।। बिनसि गइआ जाइ कहूं समाना।।
कहि रविदास बाजी जगु भाई।। बाजीगर सउ मुोहि प्रीति बनि आई।।

-- आदि ग्रन्थ (आसा रविदास, पृ० 487)

How does the puppet of clay dance? He looks and listens, hears and speaks, and runs around. When he acquires something, he is inflated with ego. But when his wealth is gone then he cries and bewails. In thought, word and deed, he is attached to the sweet and tangy flavours. When he dies, no one knows where he has gone. Says Ravidas, the world is just a dramatic play, O Siblings of Destiny. I have enshrined love for the Lord, the star of the show.

तनु सूचा सो आखीऐ जिसु महि साचा नाउ।।
भै सचि राती देहुरी जिहवा सचु सुआउ।।
सची नदरि निहालीऐ बहुड़ि न पावै ताउ।।
साचे ते पवना भइआ पवनै ते जलु होइ।।
जल ते त्रिभवणु साजिआ घटि घटि जोति समोइ।।
निरमलु मैला ना थीऐ सबदि रते पति होइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 19)

That body is said to be pure, in which the True Name abides. One whose body is imbued with the Fear of the True One and whose tongue savours Truthfulness, is brought to ecstasy by the True Lord's Glance of Grace. That person does not have to go through the fire of the womb again. From the True Lord came the air, and from the air came water. From water, He created the three worlds; in each and every heart He has infused His Light. The Immaculate Lord does not become polluted. Attuned to Shabd, honour is obtained.

साकत निरगुणिआरिआ आपणा मूलु पछाणु।।
रकतु बिंदु का इहु तनो अगनी पासि पिराणु।।
पवणै कै वसि देहुरी मसतकि सचु नीसाणु।।
हउमै करि करि जाइसी जो आइआ जग माहि।।

सभु जगु काजल कोठड़ी तनु मनु देह सुआहि।।
गुरि राखे से निरमले सबदि निवारी भाहि।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 63)

You worthless, faithless cynic-recognise your own origin. This body is made of blood and semen. It shall be consigned to the fire in the end. The body is under the power of the breath, according to the True Sign inscribed upon your forehead. Whoever comes into the world and indulges in ego, must depart. The whole world is a store-house of lamp-black; the body and mind are blackened with it. Those who are saved by the Guru are immaculate and pure; through the Word of the Shabd, they extinguish the fire of desire.

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THE INCARNATIONS (*Avatars* अवतार) & GODS (*Devatas* देवता)

The word '***Avatar***' is from the Sanskrit root, '*Tri* त्रि', and along with it is the prefix '*Ava* अव'. Hence, *Avatar* means that which 'one who descends from above and comes down'. However, the words 'above' and 'below' in this oval creation of *Brahmand* are merely relative. The intent is merely that the *Avatars* come into this Physical world from the Subtle world, from the Sky to the Mortal world, by the command of the Lord by taking up the body. These *Avatars* are sent by the Lord for emancipation of the world. Lord Krishna himself gives this exposition:

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान्समाहर्तुमिह प्रवृत्तः।
ऋते ऽपि त्वा न भविष्यन्ति सर्वे से ऽवस्तिथाः प्रत्यनीकेषु योधाः।।

-- श्रीमद्भगवद्गीता (11:32)

Lord Krishna said: I am death/time, the mighty destroyer of the world. I have come here to destroy all these people. Even without your participation in the war, all the warriors standing arrayed in the opposing armies shall cease to exist. (Gita)

Krishna says that he is *Kaal* or Death for the *jivas*. The *Sants* are also *Avatars*, but not of *Kaal*, instead, that of the *Akaal Purush*, *Waheguru*, Supreme Lord. The Puranas speak of the coming of the ten *Avatars* during the *Chaturyuga* comprising all the four ages. These are said to be: In *Sat yuga*: *Matsya* (Fish), *Koorma* (Tortoise), *Varaah* (Boar), *Nara-Simha* (Man-Lion); In *Treta yuga*: *Vamana* (Midget), *Parashu-Rama* (Rama of the Axe), *Rama-Chandra*; In *Dwapar yuga*: *Krishna*, *Buddha*; In *Kali yuga*: *Kalki* (or *Nish-Kalank* or faultless). One need not discuss the *Kalki Avatar* that has yet to appear, toward the end of *Kali yuga*. The Puranas have dealt with it in detail.

Gurbani tells us that these *Avatar*s come from the *Sunn* plane:

सुन्नहु उपजे दस अवतारा।। सृसटि उपाइ कीआ पासारा।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1038)

From the Primal Void, the ten incarnations welled up. Creating the Universe, He made the expanse.

Their task is to secure the world. Whenever there is chaos in the management of the world, then the *Avatar* are sent once again to establish order. Lord Krishna says,

यदा यदा हि धर्मस्य ग्लानिर्भ्भवति भारत।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम्।।
परित्राणाय साधूनां विनाशाय च दुष्कृताम्।
धर्मसंस्थापनाय सम्भवामि युगे युगे।।

-- श्रीमद्भगवद्गीता (4:7-8)

Whenever there is a decline in righteousness and an increase in unrighteousness, O Arjuna, at that time I manifest myself on earth. To protect the righteous, to annihilate the wicked, and to reestablish the principles of Dharma, do I appear on this earth, age after age.

In other words, whenever there is damage to *Dharma* or the Regulation, then the *Avatar* manifests. Why? So that *Dharma* can be re-established all over again, so that the sinners are given punishment and the virtuous are saved from their clutches.

Guru Gobind Singh Ji says,

जब जब होत अरिसटि अपारा।। तब तब देह धरत अवतारा।।
काल सबन को पेखि तमासा।। अंतहकाल करत है नासा।।

-- दसम ग्रन्थ (चौबीस अवतार, चौपाई 2)

Whenever numerous tyrants take birth, Then the Lord manifest himself in physical form; The Kaal (Negative Power) scans the play of all, And ultimately destroys all. (SriDasam.org p.146)

These ten *Avatar*s and gods-goddesses, etc. take on body only by the Commandment of the Lord and they meditate upon Him. Hence, to meditate upon these *Avatar*s is not our ultimate ideal.

ब्रहमे तुधु धिआइनहि इंद्र इंद्रासणा।।
संकर बिसन अवतार हरि जसु मुखि भणा।।

-- आदि ग्रन्थ (गूजरी की वार म० 4, पृ० 518)

Brahma meditates on You, as does Indra, sitting on his throne. Shankar and Vishnu, and their incarnations, chant the Lord's Praise with their mouths.

When these have not even found the extreme ends of *Kaal*, then how can they take us to that Endless One?

अवतार न जानहि अंतु।। परमेसरु पारब्रहम बेअंतु।।

-- आदि ग्रन्थ (रामकली म० 5, पृ० 894)

Incarnated beings do not know His limit. The Transcendent Lord, the Supreme Lord God, is infinite.

In the same way, the six *Darshana*s, as well as nine *Nath*s and the eighty-four *Siddha*s are all lost in delusion and wandering about, like us in the web of *Maya* (illusion). Hence, by paying obeisance to them also, one cannot be released.

It is worth considering that the likes of Lord Krishna, who are involved in taking *Avatar*s, have now completed their mission of upholding decorum and care. Hence, to expect them to liberate us, is futile. Those *Avatar*s, who only remain within the range of *Kaal*, cannot ever take us to the Court of *Akaal Purush*. Those, who meditate upon the *Avatar*s, can only reach out as far as their limits, and cannot achieve Eternal Liberation.

किसनु सदा अवतारी रूधा कितु लगि तरै संसारा।।
गुरमुखि गिआनि रते जुग अंतरि चूकै मोह गुबारा।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 559)

Vishnu is always busy reincarnating himself – who will save the world? The Gurumukhs are imbued with spiritual wisdom in this age; they are rid of the darkness of emotional attachment.

Only a *Gurumukh* can, by means of *Gyan* (Knowledge), which is '*Shabd*' or '*Naam*', escape the trap of *Kaal*, because where *Shabd* is, there *Kaal* cannot approach.

अफरिओ जमु मारिआ न जाई।। गुर कै सबदे नेड़ि न आई।।
सबदु सुणे ता दूरहु भागै मतु मारे हरि जीउ वेपरवाहा हे।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1054)

The invulnerable Messenger of Death cannot be killed. The Guru's Word (Shabd) prevents him from approaching. When he hears the Word, he runs far away. He is afraid that the self-sufficient Dear Lord will kill him.

Therefore, it is only proper to worship the One who is the Husband-Lord of all, and their Maker, by meeting whom, there is no meeting-separation, because one achieves a stable plane, which is beyond any form of dissolution.

The Lord's Command (*Hukam*) creates them.

हुकमि उपाए दस अउतारा।। देव दानव अगणत अपारा।।
मानै हुकमु सु दरगह पैझै साचि मिलाइ समाइदा।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1037)

By His Hukam (Command), He created His ten incarnations, and the uncounted and infinite gods and devils. Whoever obeys His Hukam, is robed with honour in the Court of the Lord; united with the Truth, He merges in the Lord.

They emanate from *Sunn* (Void) and Undergo the Karmic Writ upon them.

सुन्नहु उपजे दस अवतारा।। स्रसटि उपाइ कीआ पासारा।।
देव दानव गण गंधरब साजे सभि लिखिआ करम कमाइदा।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 1038)

From the Primal Void, the ten incarnations welled up. Creating the Universe, He made the expanse. He fashioned the demi-gods and demons, the heavenly heralds and celestial musicians; everyone acts according to their past karma.

They cannot perceive the Lord's extreme ends.

जुगह जुगह के राजे कीए गावहि करि अवतारी।।
तिन भी अंतु न पाइआ ता का किआ करि आखि वीचारी।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 423)

In each and every age, He creates the rulers, who are sung of as His Incarnations. Even they have not found His limits; what can I speak of and contemplate?

अवतार न जानहि अंतु।। परमेसरु पारब्रहम बेअंतु।।

-- आदि ग्रन्थ (रामकली म० 4, पृ० 894)

Incarnated beings do not know His limit. The Transcendent Lord, the Supreme Lord God, is infinite.

They are Deluded by *Maya* and remain within Duality. They cannot even know the ends of their Creator, *Kaal.*

ब्रहमा बिसनु महादेउ त्रै गुण रोगी विचि हउमै कार कमाई।।

जिनि कीए तिसहि न चेतहि बपुड़े हरि गुरमुखि सोझी पाई।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 735)

Brahma, Vishnu and Mahadev suffer from the disease of the three Gunas – the three qualities; they do their deeds in egotism. The poor fools do not remember the One who created them; this understanding of the Lord is only obtained by those who become Gurumukh.

बेद पड़े पड़ि ब्रहमे हारे इकु तिलु नही कीमति पाई।।

साधिक सिध फिरहि बिललाते ते भी मोहे माई।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 747)

Reading and reciting the Vedas, Brahma grew weary, but he did not find even a tiny bit of God's worth. The seekers and Siddhas wander around bewailing; they too are enticed by Maya.

ईसरु ब्रहमा सेवदे अंतु तिन्ही न लहीआ।।

निरभउ निरंकारु अलखु है गुरमुखि प्रगटीआ।।

तिथै सोगु विजोगु न विआपई असथिरु जगि थीआ।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 516)

Those who serve Shankar and Brahma do not find the limits of the Lord. The Fearless, Formless Lord is unseen and invisible; He is revealed only to the Gurumukh. There, one does not suffer sorrow or separation; he becomes stable and immortal in the world.

The *Avatar*s have a maximum of {16} *Ansha*s (ingredients) or *Kala*s (petals in the *chakra*s). Lord Ramachandra has {14} and Lord Krishna complete {16}.

They all meditate upon *Akaal Purush.*

ब्रहमे तुधु धिआइनहि इंद्र इंद्रासणा।।
संकर बिसन अवतार हरि जसु मुखि भणा।।
पीर पिकाबर सेख मसाइक अउलीए।।
ओति पोति निरंकार घटि घटि मउलीए।।

-- आदि ग्रन्थ (गूजरी की वार म० 5, पृ० 518)

Brahma meditates on You, as does Indra on his throne. Shankar and Vishnu, and their incarnations, chant the Lord's Praise with their mouths, as do the Pirs, the spiritual teachers, the prophets and the Sheikhs, the silent sages and the seers. Through and through, the Formless Lord is woven into each and every heart.

How can those who seek them, ever be Liberated? So many *Rama*s have passed On; the Krishna *Avatar* has already manifested.

नानक निरभउ निरंकारु होरि केते राम रवाल।।
केतीआ कंन्ह कहाणीआ केते बेद बीचार।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 464)

O Nanak, the Lord is fearless and formless; myriads of others, like Rama, are mere dust before Him. There are so many stories of Krishna, so many who reflect over the Vedas.

देवी देवा पूजीऐ भाई किआ मागउ किआ देहि।।
पाहणु नीरि पखालीऐ भाई जल महि बूडहि तेहि।।

-- आदि ग्रन्थ (सोरठ म० 3, पृ० 637)

Why worship gods and goddesses, O Siblings of Destiny? What can we ask of them? What can they give us? The stone gods are washed with water, O Siblings of Destiny, but they just sink in the water.

The Six *Darshan*s and the Eighty-four *Siddha*s are all in Delusion.

कबीर धरती अरु आकास महि दुइ तूं बरी अबध।।
खट दरसन संसे परे अरु चउरासीह सिध।।

-- आदि ग्रन्थ (सलोक भगत कबीर, पृ० 1375)

Kabir, O duality, you are mighty and powerful in the earth and the sky. The six Shastras and the eighty-four Siddhas are entrenched in scepticism.

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EQUIPOISE
(*Sahaj* सहज)

The State of Equipoise is a very high state indeed. Its glory is well above and beyond the glory of *Savikalpa* सविकल्प and *Nirvikalpa* निर्विकल्प *Samadhi*s contained in Vedas-Shastras and other spiritual texts. By this, one can estimate as to how glorious and great *Sahaj Avastha* is. Gurbani tells us it is an endless and limitless storehouse of Nectar and that it is not obtained prior to *Sunn Pad* (Void plane). The truth of the matter is that such a high state is not a subject of speaking-listening. Hence, we shall employ Gurbani verses alone to consider *Sahaj*. This evidence shall remain evident and testimony for us.

Prarthna प्रार्थना - Prayer.

ठाकुर बिनती करन जनु आइओ।।
सरब सूख आनंद सहज रस सुनत तुहारो नाइओ।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1217)

O my Lord and Master, Your humble servant has come to offer this prayer. Hearing Your Name, I am blessed with total peace, bliss, poise and pleasure.

What is *Sahaj*?

- It is an endless and limitless Storehouse of Nectar.

सहज कथा के अंमृत कुंटा।। जिसहि परापति तिसु लै भुंचा।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 186)

The Ambrosial Pools of the celestial sermon – those who find them, drink them in.

गिआनीआ का धनु नामु है सहजि करहि वापारु।।
अनदिनु लाहा हरि नामु लैनि अखुट भरे भंडार।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

Those who are wise take the Name as their wealth; with serene ease, they trade with Him. Night and day, they receive the Profit of the Lord's Name, which is an inexhaustible and over-flowing Treasure.

- It is Untold Story (*Akath Katha* अकथ कथा).

सहज की अकथ कथा है निरारी।।
तुलि नही चढै जाइ न मुकाती हलुकी लगै न भारी।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 333)

The description of the state of placid poise is indescribable and sublime. It is not measured, and it is not exhausted. It is neither light nor heavy.

सहज कथा प्रभ की अति मीठी कथी अकथ कहाणी।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 781)

God's Sermon is so very sweet; it brings celestial peace. It is to speak the Unspoken Speech.

Where is *Sahaj*?

किउ गुर बिनु त्रिकुटी छुटसी सहजि मिलिऐ सुखु होइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 18)

Without the Guru, how can anyone be released from these three qualities? Through placid wisdom, we meet with Him and find happiness.

उलटि जाति कुल दोऊ बिसारी।। सुंन सहज महि बुनत हमारी।।

-- आदि ग्रन्थ (भैरउ भगत कबीर, पृ० 1158)

Turning away from the world, I have forgotten both my social class and ancestry. My weaving now is in the most profound celestial stillness of the Void.

How is *Sahaj Gati* (State of Equanimity) obtained?

- Through *Satsang* and *Satguru*.

सतिगुरु सेविऐ सहजु ऊपजै हउमै त्रिसना मारि।।
हरि गुणदाता सद मनि वसै सचु रखिआ उर धारि।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 65)

Serving the True Guru, placid peace wells up, and ego and desire die. The Lord, the Giver of Virtue, dwells forever within the minds of those who keep Truth enshrined within their hearts.

गुर संत सभा दुखु मिटै रोगु।। जन नानक हरि वरु सहज जोगु।।

-- आदि ग्रन्थ (बसंत म० 1, पृ० 1170)

By associating with the Sant Guru, suffering and sickness are ended. Servant Nanak merges with his Husband-Lord, in the Yoga of placid ease.

- Through *Naam*.

नाउ धिआईऐ नाउ मंगीऐ नामे सहजि समाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 26)

Meditate on the Name, worship the Name, and through the Name, you shall be absorbed in placid peace and poise.

- Due to Great Fortune, by a rare Fortunate One.

से वडभागी जिनी पाइआ सहजे रहे समाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

Those who have found Him are very fortunate; they remain serenely absorbed in Him.

- Through True devotion.

प्रेम पदारथु जिन घटि वसिआ सहजे रहे समाई।।

-- आदि ग्रन्थ (सारंग म० 3, पृ० 1234)

Those whose hearts are filled with the wealth of the Lord's Love, remain serenely absorbed in Him.

- By a *Gurumukh*, and not by a *Manmukh*.

जिहवा हरि रसि रही अघाइ। गुरमुखि पीवै सहजि समाइ।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 733)

My tongue remains satisfied with the subtle essence of the Lord. The Gurumukh drinks it in, and merges in Celestial Peace.

बहरे करन अकलि भई होछी सबद सहजु नही बूझिआ।।

जनमु पदारथु मनमुखि हारिआ बिनु गुर अंधु न सूझिआ।।

-- आदि ग्रन्थ (भैरउ म० 1, पृ० 1126)

Your ears are deaf, and your intellect is worthless, and still, you do not serenely understand the Word (Shabd). The self-willed Manmukh wastes this priceless human life and loses it. Without the Guru, the blind person cannot see.

- Only if the Lord gives grace.

नानक सहजि समाइअनु हरि आपणी क्रिपा करे।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 90)

O Nanak, they merge imperceptibly into the Lord, who has bestowed His favour upon them.

- By doing *Simran*.

प्रभ कै सिमरनि हरि गुन बानी।। प्रभ कै सिमरनि सहजि समानी।।

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 263)

Remembering God, one speaks the Glorious Praises of the Lord. Remembering God, one is absorbed into the state of tranquil ease.

- By controlling the mind and destroying the perversions.

सांति सूख न सहजु उपजै इहै इसु बिउहारि।।

आप पर का कछु न जानै काम क्रोधहि जारि।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1225)

It does not produce tranquillity, peace and happiness; this is the way it works. He does not know what belongs to him, and to others. He burns in sexual desire and anger.

These evidences show clearly as to how difficult *Sahaj Gati* is to obtain. Only a rare fortunate person obtains it with the grace of the Lord and mercy of the *Guru*, should he be able to suppress the perversions by controlling the mind.

- Through the Lord's grace.

आपे जलु अपरंपरु करता आपे मेलि मिलावै।।
नानक गुरमुखि सहजि मिलाए जिउ जलु जलहि समावै।।

-- आदि ग्रन्थ (बसंत म० 4, पृ० 1191)

The Creator Himself is the Water; He Himself unites us in His Union. O Nanak, the Gurumukh is absorbed in celestial peace and poise, like water blending with water.

- By great fortune.

जे वड भागु होइ अति नीका तां गुरमति नामु द्रिड़ीजै।।
सभु माइआ मोहु बिखमु जगु तरीऐ सहजे हरि रसु पीजै।।

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1326)

If you have great good fortune and are very noble, then implant the Guru's Teachings and Naam, the Name of the Lord, within. Emotional attachment to Maya is totally treacherous; drinking in the Sublime Essence of the Lord, you shall easily, serenely cross over the World-Ocean.

- Through the *Guru* and *Satsang*.

धंनु सु वेला जितु मै सतिगुरु मिलिआ सो सहु चिति आइआ।।
महा अनंदु सहजु भइआ मनि तनि सुखु पाइआ।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 441)

Blessed is that time, when I met the True Guru, and my Husband-Lord came into my consciousness. I became so very blissful, and my mind and body found such a natural peace.

अंमृत नामु पीआ मनु त्रिपतिआ आघाए रसन चखा।।
कहु नानक सुख सहजु मै पाइआ गुरि लाही सगल तिखा।।

-- आदि ग्रन्थ (बसंत म० 5, पृ० 1212)

Drinking in the Ambrosial Nectar of the Name, his mind is satisfied. Tasting it, his tongue is satiated. Says Nanak, I have obtained celestial peace and poise; the Guru has quenched all my thirst.

सतगुर मति गूड़्ह बिमल सतसंगति आतमु रंगि चलूलु भया।।
जाग्या मनु कवलु सहजि परकास्या अभै निरंजनु घरहि लहा।।

-- आदि ग्रन्थ (सवैये म० 4, पृ० 1396)

The True Guru's understanding is deep and profound. The Sat Sangat is His Pure Congregation. His Soul is drenched in the deep crimson colour of the Lord's Love. The Lotus of His mind remains awake and aware, illuminated with intuitive wisdom. In His own home, He has obtained the Fearless, Immaculate Lord.

जिन कउ किरपा धारीअनु तिना सतिगुरु मिलिआ आइ।।
सतिगुरि मिले उलटी भई मरि जीविआ सहजि सुभाइ।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1414)

Those, upon whom the Lord showers His Mercy, come and meet the True Guru. Meeting with the True Guru, they turn away from the world; they remain dead-while still alive, with placid peace and poise.

गोबिंद जीउ सतसंगति मेलि हरि धिआईऐ।।
हउमै रोगु गइआ सुखु पाइआ हरि सहजि समाधि लगाईऐ।।

-- आदि ग्रन्थ (बसंत म० 4, पृ० 1179)

O Dear Lord of the Universe, lead me to join the Sat Sangat, the True Congregation, so that I may meditate on You, Lord. I am cured of the disease of egotism, and I have found peace; I have tranquilly entered into the state of Samadhi.

- By *Simran*.

प्रभ कै सिमरनि हरि गुन बानी।। प्रभ कै सिमरनि सहजि समानी।।

-- आदि ग्रन्थ (गउड़ी सुखमनी म० 5, पृ० 263)

Remembering God, one speaks the Glorious Praises of the Lord. Remembering God, one is absorbed into the state of placid ease.

- One can immerse in it only by *Naam*.

मन चिंदिआ वरु पावणा जो इछै सो फलु पाइ।।
नाउ धिआईऐ नाउ मंगीऐ नामे सहजि समाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 26)

The blessings of the wishes of the mind are obtained, and the fruits of one's desires. Meditate on the Name, worship the Name, and through the Name, you shall be absorbed in placid peace and poise.

नाइ सुणिऐ संतोखु होइ कवला चरन धिआवै।।
नाइ सुणिऐ सहजु ऊपजै सहजे सुखु पावै।।
गुरमती नाउ पाईऐ नानक गुण गावै।।

-- आदि ग्रन्थ (सारंग म० 1, पृ० 1240)

Hearing the Name, contentment comes, and Maya meditates at one's feet. Hearing the Name, placid peace and poise wells up. Through the Guru's Teachings, the Name is obtained; O Nanak, sing His Glorious Praises.

- By remaining in the Lord's Will (*Bhana* भाणा)

गुर के भाणे विचि अंमृतु है सहजे पावै कोइ।।
जिना परापति तिन पीआ हउमै विचहु खोइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 31)

Amrit, the Ambrosial Nectar, is in the Guru's Will. With placid ease, it is obtained. Those who are destined to have it, drink it in; their egotism is eradicated from within.

- By a *Gurumukh*, and not by *Manmukh*.

गुरमुखि सदा मुख ऊजले हरि वसिआ मनि आइ।।
सहजे ही सुखु पाईऐ सहजे रहै समाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 66)

The faces of the Gurumukhs are always radiant; the Lord has come to dwell within their minds. Through placid understanding they are happy, and through placid understanding, they remain absorbed in the Lord.

गुरमुखि अंतरि सहजु है मनु चड़िआ दसवै आकासि।।
तिथै ऊंघ न भुख है हरि अंमृत नामु सुख वासु।।
नानक दुखु सुखु विआपत नही जिथै आतम राम प्रगासु।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1414)

Within the Gurumukh is placid peace and poise; his mind ascends to the Tenth Sky. No one is sleepy or hungry there; they dwell in the peace of the Ambrosial Name of the Lord. O Nanak, pain and pleasure do not afflict anyone where the Light of the Lord, the Supreme Soul, illuminates.

आवण जाणा बहुड़ि न होवै गुरमुखि सहजि धिआइआ।।
मन ही ते मनु मिलिआ सुआमी मन ही मंनु समाइआ।।
साचे ही सचु साचि पतीजै विचहु आपु गवाइआ।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1259)

He does not come and go in reincarnation any longer; the Gurumukh meditates serenely. From the mind, the mind merges into our Lord and Master; the mind is absorbed into the mind. In truth, the True Lord is pleased with truth; eradicate egotism from within yourself.

Characteristics of *Sahaj.*

- It is obtained by destroying the perversions and bringing the mind under control.

सांति सूख न सहजु उपजै इहै इसु बिउहारि।।
आप पर का कछु न जानै काम क्रोधहि जारि।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1225)

It does not produce tranquillity, peace and happiness; this is the way it works. He does not know what belongs to him, and to others. He burns in sexual desire and anger.

- The Tranquil Story (*Sahaj Katha*) is extremely sweet.

सहज कथा प्रभ की अति मीठी।। विरलै काहू नेत्रहु डीठी।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 739)

The Tranquil Speech of God is so very sweet. How rare is that person, who sees it with his eyes.

हरि गुण गाइ परम पदु पाइआ प्रभ की ऊतम बाणी।।
सहज कथा प्रभ की अति मीठी कथी अकथ कहाणी।।

-- आदि ग्रन्थ (सूही म० 5, पृ० 781)

Singing the Glorious Praises of the Lord, the supreme status is obtained. God's Word (Bani) is sublime and exalted. God's Sermon is so very sweet. It brings celestial peace. It is to speak the Unspoken Speech.

- It is Untold Story (*Akath Katha*).

मन बच क्रम आराधै हरि हरि साधसंगि सुखु पाइआ।।
अनद बिनोद अकथ कथा रसु साचै सहजि समाइआ।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1220)

He worships and adores the Lord, Hari, Hari, in thought, word and deed; in the Sadh Sangat, the Company of the Holy, he finds happiness. He enjoys bliss and pleasure, and savours the Unspoken Speech of the Lord; he merges serenely into the True Lord.

- It is a Storehouse of Nectar and is endless.

गिआनीआ का धनु नामु है सहजि करहि वापारु।।
अनदिनु लाहा हरि नामु लैनि अखुट भरे भंडार।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

Those who are wise take the Name as their wealth; with placid ease, they trade with Him. Night and day, they receive the Profit of the Lord's Name, which is an inexhaustible and over-flowing Treasure.

- It is beyond *Trikuti* and the *Gunas*, in the Fourth State.

त्रिहु गुणा विचि सहजु न पाईऐ त्रै गुण भरमि भुलाइ।।
पड़ीऐ गुणीऐ किआ कथीऐ जा मुंढहु घुथा जाइ।।
चउथे पद महि सहजु है गुरमुखि पलै पाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

In the three qualities, intuitive balance is not obtained; the three qualities lead to delusion and doubt. What is the point of reading, studying and debating, if one loses his roots? In the fourth state, there is placid balance; the Gurumukhs gather it in.

Benefits of *Sahaj.*

- Its benefit through true devotion.

सची भगती मनु लालु थीआ रता सहजि सुभाइ।।
गुर सबदी मनु मोहिआ कहणा कछू न जाइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 36)

In true devotion, the mind is dyed in the deep crimson colour of the Lord's Love, with intuitive peace and poise. The mind

is fascinated by the Guru's Word (Shabd), which cannot be described.

मनु तनु सचा सचु मनि सचे सची सोइ।।
अंदरि सची भगति है सहजे ही पति होइ।।

-- आदि ग्रन्थ (सलोक म० 3, पृ० 1285)

Their minds and bodies are true; they obey the True Lord, and they are known as true. True devotional worship is deep within them; they are automatically blessed with honour.

- It cleanses the mind and opens the heart-lotus.

मति प्रगास भई हरि धिआइआ गिआनि तति लिव लाइ।।
अंतरि जोति प्रगटी मनु मानिआ हरि सहजि समाधि लगाइ।।

-- आदि ग्रन्थ (सारंग म० 4, पृ० 1199)

The intellect is enlightened, meditating on the Lord. He remains lovingly attuned to the Essence of spiritual wisdom. The Divine Light radiates forth deep within his being; his mind is pleased and appeased. He merges tranquilly into Celestial Samadhi.

सहज समाधि उपाधि रहत फुनि बडै भागि लिव लागी।।
कहि रविदास प्रगासु रिदै धरि जनम मरन भै भागी।।

-- आदि ग्रन्थ (सोरठ भगत रविदास, पृ० 658)

Very fortunate are those who are absorbed in Celestial Bliss, and released from their entanglements; they are lovingly attached to the Lord. Says Ravidas, enshrine the Lord's Light within your heart, and your fear of birth and death shall run away from you.

- *Guru*'s Feet (*Charan*) reside in the heart.

चरण ठाकुर के रिदै समाणे।। कलि कलेस सभ दूरि पइआणे।।
सांति सूख सहज धुनि उपजी साधू संगि निवासा जीउ।।

-- आदि ग्रन्थ (माझ म० 5, पृ० 105)

I cherish in my heart the Feet of my Lord and Master. All my troubles and sufferings have run away. The music of placid peace, poise and tranquility wells up within; I dwell in the Sadh Sangat, the Company of the Holy.

- It leads to a state of indifference.

रहै उदासु आस निरासा सहज धिआनि बैरागी।।
प्रणवति नानक गुरमुखि छूटसि राम नामि लिव लागी।।

-- आदि ग्रन्थ (भैरउ म० 1, पृ० 1126)

Whoever remains detached and free of desire in the midst of desire – and whoever, unattached, serenely meditates on the Celestial Lord – prays Nanak, as Gurumukh, he is released. He is lovingly attuned to Naam, the Name of the Lord.

- Sorrow due to the Cycle of Birth-Death comes to an End.

करि किरपा प्रभ आपणी जपीऐ अंमृत नामु।।
जनम मरण दुखु काटीऐ लागै सहजि धिआनु।।

-- आदि ग्रन्थ (सिरीराग म० 5, पृ० 46)

In His Mercy, God unites us with Himself, and He blesses us with Naam. The pains of birth and death are taken away; we are serenely centred on His Meditation.

आवण जाणा बहुड़ि न होवै गुरमुखि सहजि धिआइआ।।
मन ही ते मनु मिलिआ सुआमी मन ही मंनु समाइआ।।
साचे ही सचु साचि पतीजै विचहु आपु गवाइआ।।

-- आदि ग्रन्थ (मलार म० 3, पृ० 1259)

He does not come and go in renicarnation any longer; the Gurumukh meditates serenely. From the mind, the mind merges into our Lord and Master; the mind is absorbed into the mind. In truth, the True Lord is pleased with truth; eradicate egotism from within yourself.

- Fear of *Yama* is discarded.

निरमलु साचो मनि वसै सो जाणै अभ पीर।।
सहजै ते सुखु अगलो ना लागै जम तीरु।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 57)

The Pure, True Lord abides within the mind; He knows the pain of our hearts. With placid ease, a great peace is found, and the arrow of death shall not strike you.

- Karmas and delusions are destroyed.

इकु सुखु मानिआ सहजि मिलाइआ।। निरमल बाणी भरमु चुकाइआ।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 221)

Blended with the One Lord, I enjoy placid happiness. Through the Immaculate Bani (Word), my doubts have been dispelled.

करमी सहजु न ऊपजै विणु सहजै सहसा न जाइ।।
नह जाइ सहसा कितै संजमि रहे करम कमाए।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 919)

By religious rituals, tranquil poise is not found; without tranquil poise, scepticism does not depart. Scepticism does not depart by contrived actions; everybody is tired of performing these rituals.

- Ego and perversions are eradicated.

गुरबाणी सद मीठी लागी पाप विकार गवाइआ।।
हउमै रोगु गइआ भउ भागा सहजे सहजि मिलाइआ।।

-- आदि ग्रन्थ (सूही म० 4, पृ० 773)

Gurbani always seems so sweet; I have eradicated the sins from within. The disease of egotism is gone fear has left, and I am absorbed in Celestial Peace.

बूझी त्रिसना सहजि सुहेला कामु क्रोधु बिखु जारो।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1215)

My thirst is quenched, and I have been tranquilly embellished. The poisons of sexual desire and anger have been burnt away.

गुर के भाणे विचि अंमृतु है सहजे पावै कोइ।।
जिना परापति तिन पीआ हउमै विचहु खोइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 31)

Amrit, the Ambrosial Nectar, is in the Guru's Will. With placid ease, it is obtained. Those who are destined to have it, drink it in; their egotism is eradicated from within.

- Super-sensory powers (*Riddhi-Siddhi*s) are obtained.

नव निधि नामु निधानु रिधि सिधि ता की दासी।।
सहज सरोवरु मिलिओ पुरखु भेटिओ अबिनासी।।

-- आदि ग्रन्थ (सवैये म० 4, पृ० 1397)

Naam is the wealth of the nine treasures; prosperity and supernatural spiritual powers are His slaves. He is blessed with the Ocean of placid wisdom; He has met with the Imperishable Lord God.

- All of mind's desires are fulfilled.

सुखि सोइओ अरु सहजि समाइओ सहसा गुरहि गवाए।।
जो चाहत सोई हरि कीओ मन बांछत फल पाए।।

-- आदि ग्रन्थ (सारंग म० 5, पृ० 1204)

They sleep in peace, and tranquilly merge into the Lord. The Guru takes away their cynicism and doubt. Whatever they wish for, the Lord does; they obtain the fruits of their minds' desires.

प्रभ मिले सुआमी सुखहगामी इछ मन की पुंनीआ।।
बजी बधाई सहजे समाई बहुड़ि दूखि न रुंनीआ।।

-- आदि ग्रन्थ (कानड़ा म० 5, पृ० 1312)

God, my Lord and Master, the Bringer of peace, has met me, and the desires of my mind are fulfilled. Congratulations pour in; I am serenely absorbed in the Lord. I shall never again cry out in pain.

- One gets coloured in Spirituality.

भगतु बेणि गुण रवै सहजि आतम रंगु माणै।।
जोग धिआनि गुर गिआनि बिना प्रभ अवरु न जाणै।।

-- आदि ग्रन्थ (सवैये म० 1, पृ० 1390)

The devotee Beni sings His Praises; He tranquilly enjoys the ecstasy of the soul. He is the Master of yoga and meditation, and the spiritual wisdom of the Guru; He knows none other except God.

- One obtains happiness.

त्रिबिधि करम कमाईअहि आस अंदेसा होइ।।
किउ गुर बिनु त्रिकुटी छुटसी सहजि मिलिऐ सुखु होइ।।
निज घरि महलु पछाणीऐ नदरि करे मलु धोइ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 18)

By actions committed under the influence of the three qualities, hope and anxiety are produced. Without the Guru, how can anyone be released from these three qualities? Through placid wis-

dom, we meet with Him and find peace. Within the home of the self, the Mansion of His Presence is realised when He bestows His Glance of Grace and washes away our pollution.

जिसु सिमरत दुखु जाइ सहज सुखु पाईऐ।।
रैणि दिनसु कर जोड़ि हरि हरि धिआईऐ।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 398)

Remembering Him, suffering is removed, and celestial peace is obtained. Night and day, with your palms pressed together, meditate on the Lord, Hari, Hari.

सभे सुख भए प्रभ तुठे।। गुर पूरे के चरण मनि वुठे।।
सहज समाधि लगी लिव अंतरि सो रसु सोई जाणै जीउ।।

-- आदि ग्रन्थ (माझ म० 4, पृ० 106)

All happiness comes, when God is pleased. The Feet of the Perfect Guru dwell in my mind. I am serenely absorbed in the state of Samadhi deep within. God alone knows this sweet pleasure.

- One obtains essential knowledge (*Tattwa Gyan* तत्त्व ज्ञान).

मति प्रगास भई हरि धिआइआ गिआनि तति लिव लाइ।।
अंतरि जोति प्रगटी मनु मानिआ हरि सहजि समाधि लगाइ।।

-- आदि ग्रन्थ (सारंग म० 4, पृ० 1199)

The intellect is enlightened, meditating on the Lord. He remains lovingly attuned to the Essence of spiritual wisdom. The Divine Light radiates forth deep within his being; his mind is pleased and appeased. He merges serenely into Celestial Samadhi.

सहज तरोवर फलिओ गिआन अंमृत फल लागे।।
गुर प्रसादि पाईअहि धंनि ते जन बडभागे।।

-- आदि ग्रन्थ (सवैये म० 4, पृ० 1397)

The tree of placid peace and poise blossoms and bears the ambrosial fruit of spiritual wisdom. Blessed are those fortunate people who receive it by Guru's Grace.

- One obtains the Truth.

ए मन हरिआ सहज सुभाइ।। सच फलु लागै सतिगुर भाइ।।

-- आदि ग्रन्थ (बसंत म० 3, पृ० 1173)

This mind is rejuvenated, with placid ease; loving the True Guru, it bears the fruit of truth.

- *Hari-Ras* is obtained.

रसना हरि रसि राती रंगु लाए।। मनु तनु मोहिआ सहजि सुभाए।।
सहजे प्रीतमु पिआरा पाइआ सहजे सहजि मिलावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 114)

The tongue, imbued with the Lord's Essence, delights in His Love. My mind and body are enticed by the Lord's Sublime Love. I have easily obtained my Darling Beloved; I am tranquilly absorbed in celestial peace.

सदा अनंदि रहै दिनु राती एक सबदि लिव लाई।।
नामु पदारथु सहजे पाइआ इह सतिगुर की वडिआई।।

-- आदि ग्रन्थ (मलार म० 4, पृ० 1265)

I am forever in bliss, day and night, lovingly attuned to the One Word (Shabd). I have obtained the Treasure of Naam with placid ease; this is the glorious greatness of the True Guru.

- The mind becomes unsullied and one is honoured in the Lord's Court.

जा पिरु जाणै आपणा तनु मनु अगै धरेइ।।
सोहागणी करम कमावदीआ सेई करम करेइ।।
सहजे साचि मिलावड़ा साचु वडाई देइ।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 31)

If you know that He is your Husband-Lord, offer your body and mind to Him. Behave like the happy and pure soul-bride. With placid ease, you shall merge with the True Lord, and He shall bless you with true greatness.

हिरदै कमलु प्रगासिआ लागा सहजि धिआनु।।
मनु निरमलु हरि रवि रहिआ पाइआ दरगहि मानु।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 26)

The heart-lotus blossoms forth, and they serenely centre themselves in meditation. Their minds become pure, and they remain immersed in the Lord; they are honoured in His Court.

- One's light merges into the Greater Light (*Jyoti-Jyot*).

मेरे राम राइ इन बिधि मिलै गुसाई।।
सहजु भइआ भ्रमु खिन महि नाठा मिलि जोती जोति समाई।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 205)

This is how my Sovereign Lord King, the Lord of the Universe, is met; celestial bliss is attained in an instant, and doubt is dispelled. Meeting Him, my light merges in His Light.

- The Lord is met with.

सबदि सलाही मनि वसै हउमै दुखु जलि जाउ।।
सहजे होइ मिलावड़ा साचे साचि मिलाउ।।

-- आदि ग्रन्थ (सिरीराग म० 1, पृ० 58)

With Shabds of Praise abiding in the mind, the pain of egotism is burnt away. We are tranquilly united with Him, and we meet the Truest of the True.

सतिगुरि मो कउ कीनो दानु।। अमोल रतनु हरि दीनो नामु।।
सहज बिनोद चोज आनंता।। नानक कउ प्रभु मिलिओ अचिंता।।

-- आदि ग्रन्थ (भैरउ म० 5, पृ० 1157)

The True Guru has blessed me with this gift. He has given me the Priceless Jewel of the Lord's Name. Now, I placidly enjoy endless pleasures and wondrous play. God has spontaneously met with Nanak.

सहजे प्रीतमु पिआरा पाइआ सहजे सहजि मिलावणिआ।।

-- आदि ग्रन्थ (माझ म० 3, पृ० 114)

I have easily obtained my Darling Beloved; I am serenely absorbed in celestial peace.

Demerits of not knowing *Sahaj.*

जिस का अनु धनु सहजि न जाना।। भरमि भुलाना फिरि पछुताना।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 414)

He does not know the One who blesses him with nourishment and wealth. Deluded by doubt, he later regrets and repents.

बिनु सहजै सभु अंधु है माइआ मोहु गुबारु।।
सहजे ही सोझी पई सचै सबदि अपारि।।

-- आदि ग्रन्थ (सिरीराग म० 3, पृ० 68)

Without placid balance, all are blind. Emotional attachment to Maya is utter darkness. In placid balance, understanding of the True, Infinite Shabd is obtained.

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16

THE BODY
(*Kaya* काया)

The body, made up of the five elements, is called *Kaya*, within which, the soul of us, humans resides.

पांच तत का पूतला मानस धरिआ नामै।।

The mannequin composed of five elements received the name human being.

However, we are not the body, but a living soul (*jivatma*). Our soul is neither made, nor damaged, by the making or damaging of the body. This body is ephemeral, if not today, then another day. But we are immortal, on account of being a speck of the Lord. This body is merely the cage of *Kaal*, provided to us for a while only for utlising and benefitting from it. The body is our rented home, and our status is merely that of a tenant. One day, we shall have to vacate it. In the manner a tenant is responsible for keeping the house clean and upon its being damaged, to repair it, likewise, it is our duty to keep it clean and healthy like our body. Beyond this, it is for the landlord to worry about it, and he alone knows his intentions and his task. We spend our precious time in dealing with the hassles connected with the body. This body is merely a lump of clay, and its value remains until we are residing within it. Otherwise, it is akin to a cadavar or dust.

काचै करवै रहै न पानी।। हंसु चलिआ काइआ कुमलानी।।

-- आदि ग्रन्थ (सूही भगत कबीर, पृ० 792)

Water does not remain in the unbaked clay pot; when the soul-swan departs, the body withers away.

तूं काइआ मै रुलदी देखी जिउ धर उपरि छारो।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 154)

O body, I have seen you blowing away like dust on the earth.

One day, this body has to be destroyed, but as to when, it is not known to us.

नह बारिक नह जोबनै नह बिरधी कछु बंधु।।
ओह बेरा नह बूझीऐ जउ आइ परै जम फंधु।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 254)

There is nothing to stand in Death's way – neither in childhood, nor in youth, nor in old age. That time is not known, when the noose of Death shall come and fall upon you.

Hence, it is only proper that well before the destruction of the body, we complete all our work and become carefree. Then whether the body remains or not, it would not matter.

जब लगु जरा रोगु नही आइआ।। जब लगु कालि ग्रसी नही काइआ।।
जब लगु बिकल भई नही बानी।। भजि लेहि रे मन सारिगपानी।।

-- आदि ग्रन्थ (भैरउ भगत कबीर, पृ० 1159)

As long as the disease of old age has not come to the body, and as long as death has not come and seized the body, and as long as your voice has not lost its power, O mortal being, vibrate and meditate on the Lord of the World.

The Lord, *Akaal Purush* is a limitless Ocean, and we are a drop of that mighty Ocean. The purpose of this body, which is a gift from God, is that while utilising our discrimination in order to differentiate between truth and untruth, tread on the path of Spirituality, and return to our True Abode and unite with the Merciful Lord, the Ocean of mercy. The human birth, amongst the 8.4 million species of Life-forms, is considered the most superior of all.

अवर जोनि तेरी पनिहारी।। इसु धरती महि तेरी सिकदारी।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 374)

Other people may be your water-carriers; in this world, you may be a ruler.

It is only in this body, that we can attain the Lord, and not in any other Life-forms. If we do not meet the Creator, then we shall only suffer and suffer.

लख चउरासीह जोनि सबाई।। माणस कउ प्रभि दीई वडिआई।।
इसु पउड़ी ते जो नरु चूकै सो आइ जाइ दुखु पाइदा।।

-- आदि ग्रन्थ (मारू सोलहे म० 5, पृ० 1075)

Out of all the 8.4 million species of beings, God blessed mankind with glory. That human who misses this chance, shall suffer the pains of coming and going in reincarnation.

Gurbani describes the body as a city or a bazaar. The *jiva* has been sent here for a trade.

काइआ नगरु नगरु है नीको विचि सउदा हरि रसु कीजै।।
रतन लाल अमोल अमोलक सतिगुर सेवा लीजै।।

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1323)

The body-village is the most sublime and exalted village, in which the merchandise of the Lord's Sublime Essence is traded. The most precious and priceless gems and jewels are obtained by serving the True Guru.

In the 'Bhagavad Gita', the body and the body-owner have been described as "*kshetra*", i.e., the body is a field and we are its "*kshetrajña*" or tillers.

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः।।

-- श्रीमद्भगवद्गीता (13:2)

O Arjuna, this body is termed as kshetra (the field of activities), and the one who knows this body is called kshetrajña (the knower of the field) by the sages who discern the truth about both.

Gurbani also says,

काइआ नगर महि करम हरि बोवहु हरि जामै हरिआ खेतु।।
मनूआ असथिरु बैलु मनु जोवहु हरि सिंचहु गुरमति जेतु।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 368)

In the field of the body, plant the Lord's Name, and the Lord will sprout there, like a lush green field. O mortal, hook up your unstable mind like an ox, and irrigate your fields with the Lord's Name, through the Guru's Teachings.

The human body is procured only through great fortune. It provides an opportunity to meet the Lord. In it, all the other tasks that are physical, social or worldly, are of no

worth toward our spiritual development. The only worthwile tasks are *Sadh Sangat* (Company fo the *Sadhu*) and earnings of *Naam* through meditation.

भई परापति मानुख देहुरीआ।। गोबिंद मिलण की इह तेरी बरीआ।।
अवरि काज तेरै कितै न काम।। मिलु साधसंगति भजु केवल नाम।।

-- आदि ग्रन्थ (आसा म० 5, पृ० 378)

You have been blessed with this human body. This is your chance to meet the Lord of the Universe. Other efforts are of no use to you. Joining the Sadh Sangat, the Company of the Holy, chant and meditate on Naam, the Name of the Lord.

The need for *Sadh Sangat* and meditating upon *Naam* arises so that we may transcend the triple bodies – Physical, Subtle and Causal, and meet the True Lord. The Lord does not possess a body. We ought to rise above the triple bodies and removing the veils of *Maya* (illusion), merge in this 'body-less' being. Until we possess the body, we are surrounded by sorrow. It is true that we experience greater happiness in the subtle world than in the physical; and even greater in the causal world than in the subtle. But all these bodies are within the prison and bondage. Until we merge in the 'body-less' by getting rid of these, we cannot experience true happiness.

This gross body is perishable. It is a wondrous house made of matter, in which the soul resides. It contains a telegraph office (the brain), where all news is collected and dissipated. There is a Municipal Committee operating within it, which removes the excreta everyday. It has ten portals, of which, nine are manifest, but the tenth is hidden.

वजाइआ वाजा पउण नउ दुआरे परगटु कीए दसवा गुपतु रखाइआ।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 922)

He blew the breath of life into the musical instrument of the body, and revealed the nine doors; but He kept the Tenth Door hidden.

These nine doors are: two eyes, two ears, two nasal orifices, mouth, and the excretory and urinary orifices. From the first six doors, comes news from the without into the telegraph office (brains). Through the mouth is received food by

this house and through the last two, the Municipal Committee removes all the trash of this house. The tenth door is behind the eyes, which is the 'Seat of the Soul'. There, the soul is trapped beyond the nine doors in the outer world, which is why it cannot leave the body. The body remains its prison-house. The soul is contained in this box of bone and flesh. Until we make an effort, while living, to exit from this box, we cannot enter the subtle and causal planes. Also, we cannot receive True Knowledge and Bliss. Who can extricate us from it? Only a Saint, who exits from it on a daily basis and returns, i.e., is a 'living-dead'.

गुरमुखि आवै जाइ निसंगु।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 932)

The Gurumukh comes and goes without fear.

How might what is trapped in this box (the soul) be liberated? Maulana Rumi says,

खलक रा अज़ बंदे संदूके फ़सून। कि खरद जुज़ अंबिआ ओ मुरसलून।।
ऐ ख़ुदा बगुमार कौमी रूहमंद। ता ज़ि संदूके बदन मारा खरंद।।

-- मौलाना रूमी

Who can rescue us from this magical box of the body, except a Nabi or a Rasool? Thererfore, O Lord, send the Merciful Saints, who will extricate us from this box of the body.

This body is made on the model of the *Brahmand*. Its Physical, Subtle and Causal bodies are also made on the model of the triple planes of *Brahmand*. The purport of this was that we should be able to function in the physical world using the physical senses, and may, as we wish, to saunter into the subtle and causal worlds using the subtle and causal senses; that we may come and go, both on the earth and the sky as per our wish.

Maulana Rumi says,

तू बे तने–हैवान बा जानी अज़ मलक।
ता रवी हम बर ज़मीन हम बर फ़लक।।

-- मौलाना रूमी

You are undoubtedly an animal considering your body, but considering your soul, you are an angel, since you can traverse upon both the earth and the sky.

आन तूई के बीबदन दारी बदन।
पस मतर्स अज़ जिस्मो–जान बीरून शुदन।।

You do exist without the body. Therefore, do not be scared of exiting the body, because you possess yet another body different from this one.

The Lord has provided all the equipment required for spiritual wellness in our body. Do not go by the outer triviality of this humble body. We are not prisoners in the captivity of an island of three and a half arms length, but we are related to the entire Regions and Grand Regions in the subtle form within it.

काइआ अंदरि रतन पदारथ भगति भरे भंडारा।।
इसु काइआ अंदरि नउ खंड प्रिथमी हाट पटण बाजारा।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 754)

Within the body, there are jewels and precious treasures, the over-flowing treasure of devotion. Within this body are the nine continents of the earth, its markets, cities and streets.

However, all these subtle substances are not outside the body, but within it, unseeable by our outer eyes. This body is racked by physical (*Adhibhautik* आधिभौतिक), mental (*Adhidaivik* आधिदैविक) and spritual (*Adhyatmik* अध्यात्मिक) ailments. These cannot be removed without meditating upon *Shabd* or *Naam*. Outer baths cannot eradicate these inner grimes.

एहा काइआ रोगि भरी बिनु सबदै दुखु हउमै रोगु न जाइ।।
सतिगुरु मिलै ता निरमल होवै हरि नामो मंनि वसाइ।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 588)

This body is filled with disease; without the Word (Shabd), the pain of the disease of ego does not depart. When one meets the True Guru, then he becomes immaculately pure, and he enshrines the Lord's Name within his mind.

काइआ कुसुध हउमै मलु लाई।। जे सउ धोवहि ता मैलु न जाई।।

-- आदि ग्रन्थ (मारू म० 3, पृ० 1045)

That body, which is stained with the filth of egotism, is false and impure. It may be washed a hundred times, but its filth is still not removed.

The Lord Himself also resides in this body.

काइआ नगरि बसत हरि सुआमी हरि निरभउ निरवैरु निरंकारा।।
हरि निकटि बसत कछु नदरि न आवै हरि लाधा गुर वीचारा।।

-- आदि ग्रन्थ (बैराड़ी म० 4, पृ० 720)

In the body-village, the Lord Master abides; the Lord is without fear, without vengeance, and without form. The Lord is dwelling near at hand, but He cannot be seen. By the Guru's Teachings, the Lord is obtained.

For this reason, all *Sant*s have referred to this body as '*Hari-Mandir*' or 'True *Masjid*' (see Part III-A, Ch. 12: *Hari-Mandir*).

हरि का मंदरु आखीऐ काइआ कोटु गड़ु।।
अंदरि लाल जवेहरी गुरमुखि हरि नामु पड़ु।।

-- आदि ग्रन्थ (रामकली की वार म० 3, पृ० 952)

The fortress of the body is called the Mansion of the Lord. The rubies and gems are found within it; the Gurumukh chants the Name of the Lord.

The Christians say the same thing.

Do you not know that you are God's temple and that God's Spirit dwells in you?

-- 1 Corinthians (3:16)

This Spiritual trade, described above, is but within each and every one of us.

बाहरु भाले सु किआ लहै वथु घरै अंदरि भाई।।
भरमे भूला सभु जगु फिरै मनमुखि पति गवाई।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 425)

Searching outwardly, what can anyone find? The commodity is deep within the home of the self, O Siblings of Destiny. The entire world is wandering around, deluded by doubt; the self-willed Manmukhs lose their honour.

This True Trade (of *Naam* substance) is within the body itself. Hence, one should seek it there itself.

हरि का गाहकु होवै सो लए पाए रतनु वीचारा।।
अंदरु खोलै दिब दिसटि देखै मुकति भंडारा।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 425)\

One who is a buyer of the Lord's Name, finds it, and obtains the Jewel of Contemplation. He opens the doors deep within, and through the Eyes of Divine Vision, beholds the Treasure of Liberation.

Within this body is the Treasure of *Naam*, which can be acquired by rising within it.

मनु द्रिड़ु करि आसणि बैसु जोगी ता तेरी कलपणा जाई।।
काइआ नगरी महि मंगणि चड़हि जोगी ता नामु पलै पाई।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 908)

Make your stable mind the yogic posture you sit in, Yogi, and then you shall be rid of your tormenting desires. Go begging in the village of the body, Yogi, and then, you shall obtain the Name in your lap.

All this is found by exploring within the body, but the One who has made the body, has locked it and handed over the key to the *Guru* for safekeeping. Until we take the shelter of the *Satguru*, we cannot find the key to the lock of this house, nor can we open its *Vajra Kiwad* or 'Iron Curtain'. By not going into the shelter of the *Guru*, we remain devoid of the Priceless Treasure.

जिस का ग्रिहु तिनि दीआ ताला कुंजी गुर सउपाई।।
अनिक उपाव करे नही पावै बिनु सतिगुर सरणाई।।

-- आदि ग्रन्थ (गउड़ी म० 4, पृ० 205)

And the one whose home it is, has locked it up, and given the key to the Guru. You may make all sorts of efforts, but it cannot be obtained, without the Sanctuary of the True Guru.

नउ दरवाजे काइआ कोटु है दसवै गुपतु रखीजै।।
बजर कपाट न खुलनी गुर सबदि खुलीजै।।

-- आदि ग्रन्थ (रामकली की वार म० 2, पृ० 954)

The fortress of the body has nine gates; the tenth gate is kept hidden. The rigid door is not open; only through the Guru's Shabd can it be opened.

बजर कपाट काइआ गड़्ह भीतरि कूड़ु कुसतु अभिमानी।।
भरमि भूले नदरि न आवनी मनमुख अंध अगिआनी।।

-- आदि ग्रन्थ (गूजरी की वार म० 3, पृ० 514)

Within the fortress of body, are the hard and rigid doors of falsehood, deception and pride. Deluded by doubt, the blind and ignorant self-willed Manmukhs cannot see them.

This stuff cannot be found by searching on the outside. Hence, one has to take recourse to the Doctrine of the *Guru* (*Guru-Mat*) in order to seek it in the body.

मैं निरखत निरखत सरीरु हभु खोजिआ इकु गुरमुखि चलतु दिखाइआ।।
बाहरु खोजि मुए सभि साकत हरि गुरमती घरि पाइआ।।

-- आदि ग्रन्थ (बसंत म० 4, पृ० 1191)

I have examined and studied and searched my entire body, and as Gurumukh, I behold a miraculous wonder. All the faithless cynics searched outside and died, but following the Guru's Teachings, I have found the Lord within the home of my own heart.

पुहप मधि जिउ बासु बसतु है मुकर माहि जैसे छाई।।
तैसे ही हरि बसे निरंतरि घट ही खोजहु भाई।।

-- आदि ग्रन्थ (धनासरी म० 9, पृ० 684)

Like the fragrance which remains in the flower, and like the reflection in the mirror, the Lord dwells deep within; search for Him within your own heart, O Siblings of Destiny.

Those who seek the Lord in other places, books, mountains, rivers, temples, etc., leaving the body, are imprudent. They are like the musk deer that wanders about the wilderness, searching for the sweet-smelling musk, which is but within its own stomach!

विणु काइआ जि होर थै धनु खोजदे से मूड़ बेताले।।
से उझड़ि भरमि भवाईअहि जिउ झाड़ मिरगु भाले।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 309)

Those who search for this treasure outside of the body, in other places, are foolish demons. They wander around in the wilderness of doubt, like the deer who searches for the musk in the bushes.

Maghribi Sahib says,

यूसफ़े–गुम गश्ता रा बेरूंमजू।
अंदरूने–चाहे–दिल याबी सुराग़।।

Do not look for the lost Jeseph on the outside; you will find Him within the well of the heart.

यारदर थानव मन गरदे जरां मैं गरदम।
अबदर नौज़ाह व मन तशनां लबां मैं गरदम।।

That Beloved is within us, but we look for Him in the world. The water is within the cave of the head, but we are wandering about with dried lips. Turn your face towards Him.

The one whose soul is wandering about in delusion outside in the nine portals, cannot acquire that unique substance. Kabir Sahib says that our attention is being looted. Come into the Tenth Door, which is hidden. In it, you will find residing the True Essence.

नउ घर देखि जु कामनि भूली बसतु अनूप न पाई।।
कहतु कबीर नवै घर मूसे दसवैं ततु समाई।।

-- आदि ग्रन्थ (गउड़ी भगत कबीर, पृ० 339)

Seeing the nine openings of the body, the soul-bride is led astray; she does not obtain that incomparable thing. Says Kabir, the nine openings of the body are being plundered; rise up to the Tenth Gate, and discover the True Essence.

Jesus Christ says the same thing:

Shut the doors of the temple of the body, then you will see the light of heaven.

अज़ किनर वहदाया तनवी याफ़त खुदा रा।
दर मसैहफ़ै दिल बई कि कताबे अजी नेसत।।

You cannot find the Lord in the Ayats of the scriptural books, but peep into the Quran of the heart, and you shall find no other book better than this.

Sarmad Sahib also says,

अय बेख़बर! अज़ हस्ती–ए–खुद, हमचू किताब।
दर जिल्दे–तू आयाते–इलाही बहिजाब।।

O man! you are ignorant of yourself, like the book. Peep inside and see that the Ayats are appearing secretly within your body.

We look at Nature only from the without. That subtle support that it is functioning upon, is upon the inaccessible regions. But we do not seek it there. Had only we peeped within ourselves, we would have found Him there.

All *Sant*s and Seers say the same thing – that the Lord and the Lord's Kingdom is within you. This, however, does

not mean that He is a part of our flesh and bones of the body. What it means is that within our body, there are many locations, where we can focus our attention and become subtle. By becoming subtle ourselves, we can become capable of seeing the Lord, who is extremely subtle and inaccessible. We can only see Him by becomes subtler than subtle.

एवडु ऊचा होवै कोइ।। तिसु ऊचे कउ जाणै सोइ।।

-- आदि ग्रन्थ (जप जी म० 1, पृ० 5)

Only one as Great and as High as God can know His Lofty and Exalted State.

There is no doubt that the Lord exists both, within and without, but until we become subtle and find Him within, we cannot know Him on the outside. Unless our subtle eyes open, we cannot perceive Him.

नानक से अखड़ीआं बिअंनि जिनी डिसंदो मा पिरी।।

-- आदि ग्रन्थ (वडहंस म० 5, पृ० 577)

O Nanak, those eyes are different, which behold my Husband-Lord.

All that there is, is within this body alone; nothing is outside it. In fact, the more a person is exoteric, he will experience as much the dryness and darkness within. Only a *Gurumukh* succeeds in exploring the body within successfully.

गुरमुखि होवै सु काइआ खोजै होर सभ भरमि भुलाई।।
जिस नो देइ सोई जनु पावै होर किआ को करे चतुराई।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 754)

One who becomes Gurumukh searches this body; all others just wander around in confusion. That humble being alone obtains it, unto whom the Lord bestows it. What other clever tricks can anyone try?

Without merging in the Lord, life cannot be fruitful, and without the *Satguru* and his benevolence, one cannot meet the Lord. Hence, as much service (*Sewa*) of the *Guru* that can be accomplished with the body, is all good.

गोबिंद की टहल सफल इह कांइआ।। संत प्रसादि परम पदु पाइआ।।

-- आदि ग्रन्थ (गउड़ी म० 5, पृ० 201)

Working for the Lord of the Universe, the body becomes fruitful. By the Grace of the Sants, I have obtained the supreme status.

सा काइआ जो सतिगुरु सेवै सचै आपि सवारी।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 754)

That body, which serves the True Guru, is embellished by the True Lord Himself.

Sewa is of two kinds: the outer and the inner. Outer *Sewa* includes filling up water, doing household tasks and other *Sewa* that can be done with the body. The inner *Sewa* is the meditation upon *Naam*, as directed by the *Satguru*. This is *Sumiran*, *Dhyan* and *Kirtan* (see Part I-A, Ch. 5: *Naam*; Part II-A, Ch. 6 & 7: *Simran* & *Dhyan*; Part I-B, Ch. 8: *Kirtan*). It is by means of this inner *Sewa* that the body acquires 'golden hue', and due to the realisation of the Lord, it becomes beautiful and a happily wedded soul-bride (*Suhagin*).

काइआ कंचनु तां थीऐ जां सतिगुरु लए मिलाए।।
भ्रमु माइआ विचहु कटीऐ सचड़ै नामि समाए।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 584)

The body becomes like gold, when the True Guru unites one with Himself. Doubt and Maya have been removed from within me, and I am merged in Naam, the True Name of the Lord.

The painter form-*Guru* colours the soul of the disciple in such a hue that this colour never fades. The *Manmukh*s live on the basis of their cleverness and intelligence. On account of their inner eyes not being open, this secret of the body is neither revealed to them nor do they ever obtain anything in this body.

काइआ अंदरि आपे वसै अलखु न लखिआ जाई।।
मनमुखु मुगधु बूझै नाही बाहरि भालणि जाई।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 754)

The Lord Himself dwells within the body; He is invisible and cannot be seen. The foolish self-willed Manmukh does not understand; he goes out searching for the Lord externally.

This human body has been obtained by very great fortune. This is an opportunity to meditate upon *Shabd*, else at the time of death, one shall repent.

आछे दिन पाछे गए, गुर से कीआ न हेत।
अब पछतावा किया करे, चिड़ीआं चुग गई खेत।।
-- कबीर साखी संग्रह भाग 1 (चितावनी का अंग 12, पृ० 60)

The time of past has gone by. You have not meditated upon the Guru. What is the point of being regretful, now that the birds have plucked the field?

Updesh उपदेश - Discourse.

काइआ नगर महि राम रसु ऊतमु किउ पाईऐ उपदेसु जन करहु।।
सतिगुरु सेवि सफल हरि दरसनु मिलि अंमृतु हरि रसु पीअहु।।
-- आदि ग्रन्थ (बिलावल म० 4, पृ० 800)

Within the body-village is the Lord's Supreme, Sublime Essence. How can I obtain it? Teach me, O humble Sants. Serving the True Guru, you shall obtain the Fruitful Vision of the Lord's Darshan; meeting Him, drink in the Ambrosial Essence of the Lord's Nectar.

Characteristics of the *Kaya* (body).

- It is illusory and perishable.

कूडु सुइना कूडु रुपा कूडु पैन्हणहारु।।
कूडु काइआ कूडु कपडु कूडु रूपु अपारु।।
-- आदि ग्रन्थ (आसा की वार म० 1, पृ० 468)

False is gold, and false is silver; false are those who wear them. False is the body, false are the clothes; false is incomparable beauty.

- Its glory is on account of *Jivatma* (living soul).

अंमृत काइआ रहै सुखाली बाजी इहु संसारो।।
लबु लोभु मुचु कूडु कमावहि बहुतु उठावहि भारो।।
तूं काइआ मै रुलदी देखी जिउ धर उपरि छारो।।
सुणि सुणि सिख हमारी।।
सुक्रितु कीता रहसी मेरे जीअड़े बहुड़ि न आवै वारी।।
हउ तुधु आखा मेरी काइआ तूं सुणि सिख हमारी।।
निंदा चिंदा करहि पराई झूठी लाइतबारी।।

वेलि पराई जोहहि जीअड़े करहि चोरी बुरिआरी।।
हंसु चलिआ तूं पिछै रहीएहि छुटड़ि होईअहि नारी।।

-- आदि ग्रन्थ (गउड़ी म० 1, पृ० 154)

With your nectar-like body, you live in comfort, but this world is just a passing drama. You practice greed, avarice and great falsehood, and you carry such a heavy burden. O body, I have seen you blowing away like dust on the ear. Listen – listen to my advice! Only the good deeds which you have done shall remain with you, O my soul. This opportunity shall not come again! I say to you, O my body: listen to my advice! You slander, and then praise others; you indulge in lies and gossip. You gaze upon the wives of others, O my soul; you steal and commit evil deeds. But when the swan departs, you shall remain behind, like an abandoned woman.

- In it, *Kaal* or mind and the five perversions rule and the letter 'M' (for *Maya*) is lost within it.

ममै मोहु मरणु मधुसूदनु मरणु भइआ तब चेतविआ।।
काइआ भीतरि अवरो पड़िआ ममा अखरु वीसरिआ।।

-- आदि ग्रन्थ (आसा म० 1, पृ० 434)

In emotional attachment, he dies; he only thinks of the Lord, the Love of Nectar, when he dies. As long as the body is alive, he reads other things, and forgets the letter 'm', which stands for 'marnaa मरना' *– dying.*

- It is replete with ailments. These do not go away without *Shabd* and the devotion to the Lord.

एहा काइआ रोगि भरी बिनु सबदै दुखु हउमै रोगु न जाइ।।
सतिगुरु मिलै ता निरमल होवै हरि नामो मंनि वसाइ।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 588)

This body is filled with disease; without the Word (Shabd), the pain of the disease of ego does not depart. When one meets the True Guru, then he becomes immaculately pure, and he enshrines the Lord's Name within his mind.

- It is full of sins; these do not get purified by bathing.

काइआ आरणु मनु विचि लोहा पंच अगनि तितु लागि रही।।
कोइले पाप पड़े तिसु ऊपरि मनु जलिआ संन्ही चिंत भई।।

-- आदि ग्रन्थ (मारू म० 1, पृ० 990)

The body is a furnace, and the mind is the iron within it; the five fires are heating it. Sin is the charcoal placed upon it, which burns the mind; the tongs are anxiety and worry.

- It is '*Hari-Mandir*', the temple, in which the Lord resides.

हरि का मंदरु आखीऐ काइआ कोटु गड़ु।।
अंदरि लाल जवेहरी गुरमुखि हरि नामु पड़ु।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 952)

The fortress of the body is called the Mansion of the Lord. The rubies and gems are found within it; the Gurumukh chants the Name of the Lord.

काइआ महलु मंदरु घरु हरि का तिसु महि राखी जोति अपार।।
नानक गुरमुखि महलि बुलाईऐ हरि मेले मेलणहार।।

-- आदि ग्रन्थ (मलार म० 1, पृ० 1256)

The body is a mansion, a temple, the Home of the Lord; He has infused His Infinite Light into it. O Nanak, the Gurumukh is invited to the Mansion of the Lord's Presence; the Lord unites him in His Union.

- It is very beautiful and is forever happily-wedded Soul-bride, since the Lord and *Shabd* reside in it.

काइआ कामणि अति सुआल्हिउ पिरु वसै जिसु नाले।।
पिर सचे ते सदा सुहागणि गुर का सबदु सम्हाले।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 754)

The body-bride is very beautiful; she dwells with her Husband-Lord. She becomes the happy soul-bride of her True Husband-Lord, contemplating the Guru's Word (Shabd).

- The Spiritual Trade happens in the body; look for it within.

काइआ नगरु नगरु है नीको विचि सउदा हरि रसु कीजै।।
रतन लाल अमोल अमोलक सतिगुर सेवा लीजै।।

-- आदि ग्रन्थ (कलिआन म० 4, पृ० 1323)

The body-village is the most sublime and exalted village, in which the merchandise of the Lord's Sublime Essence is traded. The most precious and priceless gems and jewels are obtained by serving the True Guru.

- In it, is the Treasure of *Naam*, which is found by meditating upon *Naam*.

इसु काइआ अंदरि नामु नउ निधि पाईऐ गुर कै सबदि वीचारा।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 754

Within this body are the Nine Treasures of the Naam; contemplating the Guru's Word (Shabd), they are obtained.

इहु मनु देही सोधि तूं गुर सबदि वीचारि।।

नानक इसु देही विचि नामु निधानु है पाईऐ गुर कै हेति अपारि।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 427)

Reform this mind and body, by contemplating the Guru's Shabd. O Nanak, within this body is the Treasure of Naam, the Name of the Lord; it is found through the Love of the Infinite Guru.

- By purifying it, one can realise the Spiritual Essence and obtain *Naam*.

काइआ सोधि तरै भव सागरु आतम ततु वीचारी।।

गुर सेवा ते सदा सुखु पाइआ अंतरि सबदु रविआ गुणकारी।।

-- आदि ग्रन्थ (रामकली म० 1, पृ० 908)

One who purifies his body, crosses over the terrifying World-Ocean; he contemplates the essence of his own soul. Serving the Guru, he finds everlasting peace; deep within, the Shabd permeates him, colouring him with virtue.

- Leaving it aside, and searching elsewhere is to wander about uselessly.

विणु काइआ जि होर थै धनु खोजदे से मूड़ बेताले।।

से उझड़ि भरमि भवाईअहि जिउ झाड़ मिरगु भाले।।

-- आदि ग्रन्थ (गउड़ी की वार म० 4, पृ० 309)

Those who search for this treasure outside of the body, in other places, are foolish demons. They wander around in the wilderness of doubt, like the deer who searches for the musk in the bushes.

बाहरु भाले सु किआ लहै वथु घरै अंदरि भाई।।
भरमे भूला सभु जगु फिरै मनमुखि पति गवाई।।

-- आदि ग्रन्थ (आसा म० 3, पृ० 425)

Searching outwardly, what can anyone find? The commodity is deep within the home of the self, O Siblings of Destiny. The entire world is wandering around, deluded by doubt; the self-willed Manmukhs lose their honour.

- In it, are the various Regions and Grand Regions and the Trinity as well.

काइआ अंदरि सभु किछु वसै खंड मंडल पाताला।।
काइआ अंदरि जगजीवन दाता वसै सभना करे प्रतिपाला।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 754)

Everything is within the body – the continents, worlds and nether regions. The Life of the World, the Great Giver, dwells within the body; He is the Cherisher of all.

काइआ अंदरि ब्रहमा बिसनु महेसा सभ ओपति जितु संसारा।।
सचै आपणा खेलु रचाइआ आवा गउणु पासारा।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 754)

Within the body, are Brahma, Vishnu and Mahesh, from whom the whole world emanated. The True Lord has staged and contrived His own play; the expanse of the Universe comes and goes.

- Its 'Iron Curtain Door' does not open without *Guru*, *Shabd* and the Doctrine of the *Guru*.

बजर कपाट काइआ गड़ह भीतरि कूड़ु कुसतु अभिमानी।।
भरमि भूले नदरि न आवनी मनमुख अंध अगिआनी।।
उपाइ कितै न लभनी करि भेख थके भेखवानी।।
गुर सबदी खोलाईअनहि हरि नामु जपानी।।

-- आदि ग्रन्थ (रामकली की वार म० 3, पृ० 514)

Within the fortress of body, are the hard and rigid doors of falsehood, deception and pride. Deluded by doubt, the blind and

ignorant self-willed Manmukhs cannot see them. They cannot be found by any efforts; wearing their religious robes, the wearers have grown weary of trying. The doors are opened only by the Guru's Shabd, and then, one chants the Name of the Lord.

नउ दरवाजे काइआ कोटु है दसवै गुपतु रखीजै।।
बजर कपाट न खुलनी गुर सबदि खुलीजै।।

-- आदि ग्रन्थ (रामकली की वार म० 3, पृ० 954)

The fortress of the body has nine gates; the tenth gate is kept hidden. The rigid door is not open; only through the Guru's Shabd can it be opened.

- Only a *Gurumukh* or a through a *Gurumukh*, a *Shishya* succeeds in exploring it, realising *Naam* and the Lord, and seeing with his own eyes.

कंचन काइआ निरमली जो सचि नामि सचि लागी।।
निरमल जोति निरंजनु पाइआ गुरमुखि भ्रमु भउ भागी।।

-- आदि ग्रन्थ (वडहंस की वार म० 3, पृ० 590)

That body is golden and immaculate, which is attached to the True Name of the True Lord. The Gurumukh obtains the Pure Light of the Luminous Lord, and his doubts and fears run away.

गुरमुखि ढूंढि ढूढेदिआ हरि सजणु लधा राम राजे।।
कंचन काइआ कोट गड़ विचि हरि हरि सिधा।।

-- आदि ग्रन्थ (आसा म० 4, पृ० 449)

As Gurumukh, I searched and searched, and found the Lord, my Friend, my Sovereign Lord King. Within the walled fortress of my golden body, the Lord, Hari, Hari, is revealed.

मन मेरिआ अंतरि तेरै निधानु है बाहरि वसतु न भालि।।
जो भावै सो भुंचि तू गुरमुखि नदरि निहालि।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 569)

O my mind, the treasure is within you; do not search for it on the outside. Eat only that which is pleasing to the Lord, and as Gurumukh, receive the blessing of His Glance of Grace.)

- The blind *Manmukh* does not find anything within it.

काइआ अंदरि आपे वसै अलखु न लखिआ जाई।।
मनमुखु मुगधु बूझै नाही बाहरि भालणि जाई।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 754)

The Lord Himself dwells within the body; He is invisible and cannot be seen. The foolish self-willed Manmukh does not understand; he goes out searching for the Lord externally.

- It acquires a golden hue by merging in *Satguru*, *Naam* and the Supernal Light.

काइआ कंचनु तां थीऐ जां सतिगुरु लए मिलाए।।
भ्रमु माइआ विचहु कटीऐ सचड़ै नामि समाए।।

-- आदि ग्रन्थ (वडहंस म० 3, पृ० 584)

The body becomes like gold, when the True Guru unites one with Himself. Doubt and Maya have been removed from within me, and I am merged in Naam, the True Name of the Lord.

काइआ कंचनु सबदे राती साचै नाइ पिआरी।।
काइआ अंमृत रही भरपूरे पाईऐ सबदि वीचारी।।

-- आदि ग्रन्थ (रामकली म० 3, पृ० 911)

Imbued with the Shabd, the body becomes golden, and loves only the True Name. The body is then filled to overflowing with Ambrosial Nectar, obtained by contemplating the Shabd.

- Even when it is discarded, the painter-form *Guru* colours the Soul of the disciple in such a colour that it never fades.

सतसंगति प्रीति साध अति गूड़ी जिउ रंगु मजीठ बहु लागा।।
काइआ कापरु चीर बहु फारे हरि रंगु न लहै सभागा।।

-- आदि ग्रन्थ (माली गउड़ी म० 4, पृ० 985)

The Lord's Love, found in the Sat Sangat, the True Congregation, is absolutely permanent, and colourfast. The cloth of the body may be torn to shreds, but still, this beautiful colour of the Lord's Love does not fade away.

- If it accepts the command of *Satguru*, it is acceptable to the Lord. Then the Lord, with His *San*ts, makes it receptive and adorns it.

सा काइआ जो सतिगुरु सेवै सचै आपि सवारी।।
विणु नावै दरि ढोई नाही ता जमु करे खुआरी।।

-- आदि ग्रन्थ (सूही म० 3, पृ० 754)

That body, which serves the True Guru, is embellished by the True Lord Himself. Without the Name, the mortal finds no place of rest in the Court of the Lord; he shall be tortured by the Messenger of Death.

- It is fruitful by meditating upon the Lord. The enemy messengers exit from it.

हरि सेवे की ऐसी वडिआई देखहु हरि संतहु जिनि विचहु काइआ नगरी दुसमन दूत सभि मारि कढीए।।
हरि हरि किरपालु होआ भगत जना उपरि हरि आपणी किरपा करि हरि आपि रखि लीए।।

-- आदि ग्रन्थ (बिलावल की वार म० 3, पृ० 851)

See the glorious greatness of serving the Lord, O Sants of the Lord; He has conquered and driven all the enemies and evil-doers out of the body-village. The Lord, Hari, Hari, is Merciful to His humble devotees; granting His Grace, the Lord Himself protects and preserves them.

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